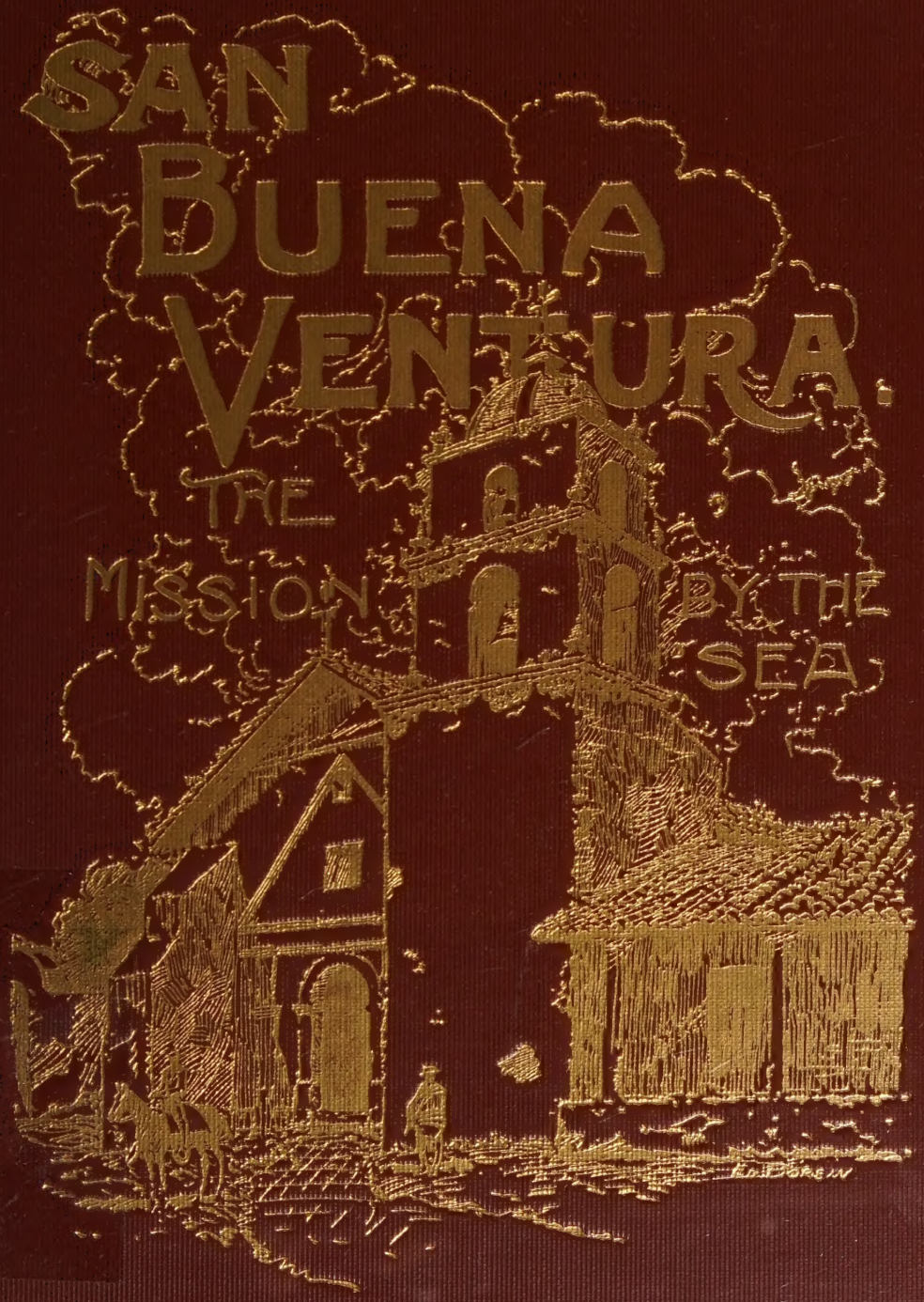
SAN BUENA VENTURA

THE MISSION BY THE SEA



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SAINT BONAVENTURE, SUPERIOR-GENERAL, BISHOP, CARDINAL,
AND DOCTOR OF THE CHURCH

New Series. Local History

San Buenaventura

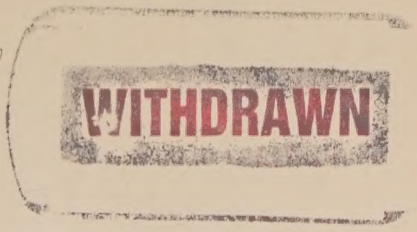
THE
Mission by the Sea

BY

Fr. ZEPHYRIN ENGELHARDT, O. F. M.

Author of "The Missions and Missionaries," "The Franciscans in Arizona," "Mission Dolores," "Mission San Diego," "Mission Santa Barbara," "Mission San Gabriel," etc., etc.

"Colligite quae superaverunt fragmenia, ne pereant," John, vi, 12.



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SANTA BARBARA, CALIF.
1930

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PREFACE

The publication of this little volume at the present time is due to the energetic action of several public-spirited citizens of Ventura. When its turn came, the printing of the history of Mission San Buenaventura had to be repeatedly postponed for lack of means. Finally, a committee, composed of Messrs. John P. Thille, Sol. N. Sheridan and E. M. Sheridan, took the matter in hand, and approached the author with the proposition to guarantee the cost of five hundred copies of the book. That amount, together with the proceeds from sales of other Mission Histories, made it possible to issue the usual edition of fifteen hundred copies in an attractive style and at a price within the reach of everybody.

The author cordially acknowledges his indebtedness to Miss Cora McGonigle, Curator of the Mission Museum, and to Mr. E. M. Sheridan, Curator of the Pioneer Museum, Ventura, for their assistance in securing correct information, as pointed out in various places; to Brother Matthew for reading the printed proofs, and to Artist Edward Borein of Santa Barbara for the pretty cover design.

THE AUTHOR.

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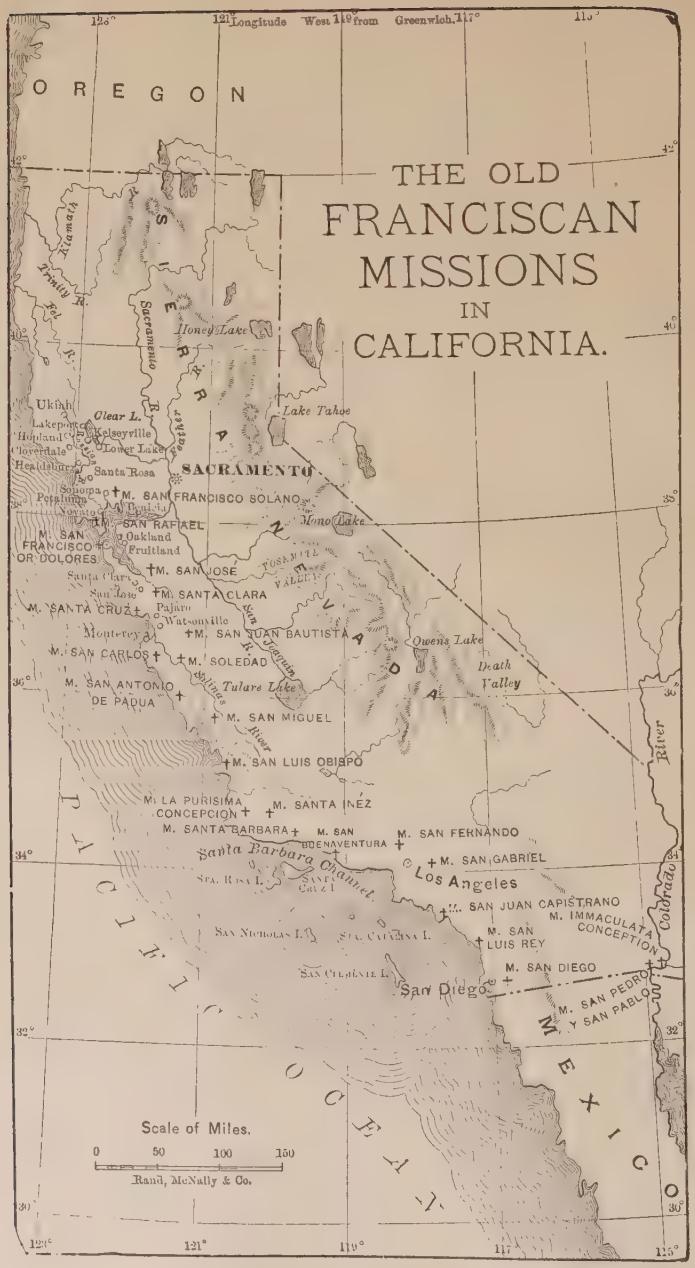
SECOND MILITARY DISTRICT
II
SAN BUENAVENTURA MISSION
(1782-1862)


THE OLD
FRANCISCAN
MISSIONS
IN
CALIFORNIA.
Longitude West from Greenwich
OREGON
NEVADA
SACRAMENTO
M. SAN FRANCISCO SOLANO
M. SAN RAFAEL
M. SAN FRANCISCO OR DOLORES
M. SAN JOSE
M. SANTA CLARA
M. SANTA CRUZ
M. SAN JUAN BAUTISTA
M. SAN CARLOS
M. SOLEDAD
M. SAN ANTONIO DE PADUA
M. SAN MIGUEL
M. SAN LUIS OBISPO
M. LA PURISIMA CONCEPCION
M. SANTA INÉZ
M. SANTA BARBARA
M. SAN BUENAVENTURA
M. SAN FERNANDO
M. SAN GABRIEL
Los Angeles
M. SAN JUAN CAPISTRANO
M. IMMACULATA CONCEPTION
M. SAN LUIS REY
M. SAN DIEGO
M. SAN PEDRO Y SAN PABLO
San Diego
Lake Tahoe
Mono Lake
Owens Lake
Death Valley
Tulare Lake
Santa Barbara Channel
PACIFIC OCEAN
MEXICO
Scale of Miles.
0 50 100 150
Rand, McNally & Co.

CHAPTER I.

First Notice of Mission San Buenaventura.—Locality Discovered by Juan Rodríguez Cabrillo. —Seen by Sebastian Vizcáino's Expedition. —Reached by Gaspár de Portolá's Land Expedition.—Fr. Juan Crespi's Description. —Miguel Costanzó's Remarks. —Fr. Pedro Font and Captain Juan Bautista Anza.—Founding Delayed.

"The intermediate Mission" (between San Diego and San Carlos) "shall be called San Buenaventura." Thus Inspector-General Don Joseph de Galvez wrote to Fr. Junípero Serra on September 15, 1768. At that time he was planning the conquest of Alta California which now comprises the State of that name. Indeed, Galvez invariably spoke of San Buenaventura as *his* Mission. He even assisted Fr. Serra in packing the church goods for the three missionary establishments to be founded in Upper California. Alluding to the incident, in a letter to Fr. Francisco Palou, he playfully remarked that he was a better sacristan than the Fr. Presidente (Fr. Serra), inasmuch as he had packed the vestments and other church goods for *his* Mission San Buenaventura more quickly than Fr. Serra had done for Mission San Carlos, and that he (Galvez) had even helped him.[1] Nevertheless, through no fault of the missionaries, eight missions were founded in Upper California before the Cross could be planted on the site chosen for Mission San Buenaventura.

The region around the present City of San Buenaventura was discovered at an early date, just fifty years to a day after Christopher Columbus had discovered the Island of San Salvadór on the Atlantic Coast. The great navigator, it will be remembered, landed there on October 12, 1492; and from Tuesday, October 10, to Friday, October 13, in the year 1542, Juan Rodríguez Cabrillo stopped opposite the site of San Buenaventura and took formal possession of the territory in the name of the Spanish king. Let us hear what the heroic captain himself writes:

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[1] The Missions and Missionaries of California, vol. ii, page 7.

"On the following Monday, the 9th of the said month of October, they left the Bay of *Los Fuegos*[2] and, sailing this day about six leagues, anchored in a large bay.[3] From here they departed the next day, Tuesday, and sailed about eight leagues along a coast running from northwest to southeast. We saw on the land a pueblo of Indians close to the sea. The houses were large like those of New Spain. They anchored in front of a large valley on the coast. Here there came to the ships many very good canoes, each of which held twelve or thirteen Indians. They told them of Christians who were going about in the interior. The coast runs from northwest to southeast. Here they gave them some presents, with which they (Indians) were greatly pleased. They indicated by signs that in seven days they could go to where the Spaniards were, and Juan Rodriguez decided to send two Spaniards into the interior. They also indicated that there was a great river.[4] With these Indinas they sent a letter at a venture to the Christians. They named this town *Pueblo de las Canóas*.[5]

"The Indians dress in skins of animals. They are fishermen and eat raw fish. They were also eating *maguey*. This pueblo is in thirty-five and one-third degrees.[6] The interior of the country is a very fine valley; and they made signs that in that valley there was much maize(?) and abundant food. Behind the valley appear some very high mountains and broken country. They call the Christians *Taquimine*. Here they (Spaniards) took possession, and here they remained until Friday, the 13th of said month," when they continued the voyage northward.[7]

Early in December, 1602, another Spanish navigator came upon the scene. This was Sebastian Vizcáino. In command of

---

[2] Also called Los Fumos—Bay of Fires, Smokes.—Santa Monica Bay.

[3] Laguna Mugu, nineteen miles by coast line south of San Buenaventura.

[4] Doubtless the Colorado River.

[5] Site of the later Mission San Buenaventura.

[6] Rather in thirty-four degrees, seventeen minutes.

[7] *Spanish Exploration in the Southwest*, by Prof. H. E. Bolton.

three ships, which were manned by one hundred and twenty-three men, and accompanied by the three Carmelite Fathers, Fr. Andres de la Asumpcion, Fr. Antonio de la Asencion, and Fr. Tomás de Aquino, Vizcáino sailed from Santa Catalina on Sunday, December first. "We went on skirting the coast," he writes, "and on Monday the 2nd of said month, we sighted two large islands. Passing between the first and the mainland, a canoe came out to us with two Indian fishermen who had a great quantity of fish. They rowed so swiftly that they seemed to fly. They came alongside without saying a word to us and went twice around us with so great speed that it seemed impossible. This finished, they came aft, bowing their heads in the way of courtesy. The general (Vizcáino) ordered that they be given a cloth, and bread. They received it, and gave in return the fish they had, without any pay, and this done they said by signs that they wished to leave. After they had gone, five Indians came in another canoe, so well constructed and built that since Noah's Ark a finer and lighter vessel with timbers better made has not been seen. Four men rowed, with an old man in the centre, singing as in a *mitote* of the Indians of New Spain, and the others responding to him.

"Before coming alongside they stopped and he saluted us three times, making many ceremonious gestures with his head and body, and ordering the Indians to row around. This was done so swiftly that in a moment they went around us twice and immediately came aft. Only the old man spoke, he saying by signs that we must go to his land, where they would give us much food and water, for there was a river. He gave us a flask of it which he had brought, and a willow basket of food, a sort of porridge made of acorn meal. This Indian made himself so well understood by signs that he lacked nothing but the ability to speak our language. He came to say that as a pledge of the truth of what he said one of us should get into his canoe and go to his land, and that he would remain on board ship with us as a hostage. The general, in order to test the Indian's good faith, ordered a soldier to get into the canoe, and at once the Indian came aboard our ship with great satisfaction,

telling the others who were in the canoe to go ashore and prepare food for us all.

"Meanwhile, as the sun was already setting, the admiral's ship arrived near us, whereupon the general called a council of the admiral, ensign, and pilots, to consider what should be done, since for our voyage the wind was now behind us, which had not been the case since we left Acapulco. It was agreed that the Indians should depart, being given to understand by signs that next day we would go to their land; but such were the efforts of this Indian to get us to go to it that, as a greater inducement, he said he would give to each of us ten women." This proposition, says Torquemada, caused much mirth among the men, but was not accepted. "This Indian," Vizcáino continues, "was so intelligent that he appeared to be not a barbarian but a person of great understanding. We showed him lead, tin, and plates of silver. He sounded them with his finger and said that the silver was good but the others not. The Indian then left, and the same evening the northwest wind freshened so well for us that we sailed more than fifteen leagues, but between islands and with no little anxiety and danger, since we knew not whither we were going."[8]

Thereafter, for one hundred and sixty-seven years, nothing more was recorded about the site of the future Mission. The Indians continued their precarious mode of life without improving in any way.[9] At last, however, Christianity came to their relief. In the spring of 1769, by order of the Spanish Government, Don Joseph de Galvez, inspector-general of Lower California, despatched an expedition to search for Monterey Bay, which had been discovered and named in December, 1602, by Sebastian Vizcáino. There a military garrison or presidio was to be established against Russian aims, and a Mission was to be founded for the conversion to Christianity of the natives along the coast. Accompanied by the two Franciscan Fathers Juan Crespi and Francisco Gomez, the commander, Gaspár de Portolá, set out from San Diego

[8] *Diário* of Vizcáino, edited by Prof. H. E. Bolton.

[9] See for details *Missions and Missionaries*, vol. ii, chapter xiv.

Bay with a body of sixty-seven men, including the two missionaries and Indian servants. The expedition arrived at the Rio Santa Clara on Sunday, August 13, 1769, as Fr. Crespi relates in his *Diário*, and continues as follows:

"Monday, August 14th.—We set out at seven in the morning[10] with the three gentiles who accompanied us for the purpose of serving as guides to the watering-place. Traveling down the plain for about two and one-half hours west-northwest, we arrived at the ocean beach, where we beheld a regular pueblo, the most populous and best arranged of all we had thus far seen along the road. It is situated on a tongue or point of land on the same strand above which it rises so that it appears to dominate the waters. We counted about thirty large and capacious houses of a spherical form, well constructed and with roofs thatched with grass.[11] According to the number of people whom we saw, and who came down to the camp, there are no fewer than four hundred souls. They are of good figure and disposition, active, industrious and inventive.[12] Their dexterity and agility excels in the construction of their canoes made of good pine planks, well joined together and of graceful form with two prows.[13] They govern them with equal skill. Three or four men go out to the sea in them to fish, but they (canoes) are capable of holding ten men. They use long oars with two blades, and row with indescribable lightness and speed.

"All the articles they make are neat and well finished. What is most worthy of admiration is that they have no other

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[10] From the camp on the river which Fr. Crespi named Rio de los Santos Martires Hipolito y Casiano. The valley in which the Spaniards camped was named Santa Clara. The river later took its name from the valley.

[11] Houses in our acceptance of the word must not be imagined. From a distance they for all the world resembled round or oval haystacks.

[12] Inventive is saying too much; for they made no improvement in any line.

[13] As the Indians had no iron tools, one can imagine that the gracefulness of boats could not have been striking; but Fr. Crespi was wont to say pleasant things about Indians. Later on he toned down his enthusiasm for them.

tools for working in wood or stone than those of flint, since they are ignorant of the use of iron and steel. Nevertheless, we saw among them some pieces of knives and sword blades, but these they use only for cutting meat and opening fishes which they take from the sea. The soldiers traded beads for reedwoven bowls, polished pebbles, wooden trays and plates of different forms and sizes, which, though not turned by wheel, came out very graceful. They regaled us with a large quantity of fish, chiefly the very tasteful *Bonito*, which, judging from the abundance and facility with which they catch them must be in season. We pitched the camp at a short distance from the pueblo near the bank of a river the waters of which coming from the sierra reach the sea. In the north it runs through a valley which has good lands which might benefit from the abundance of water. In the afternoon some chiefs came from the sierra, who had recently arrived from their lands for the purpose of seeing us. Likewise some islanders of the Santa Barbara Channel came, as they happened to be in this pueblo. They told us that twelve canoes had gone to the islands to bring over the people who desired to see us. I named this pueblo *Asuncion de Nuestra Señora*; and I hope that such a good site to which nothing is lacking will be a good Mission through the intercession of this Grand Lady.[14] I observed the latitude, and it resulted to me as being in thirty-four degrees and thirty-six minutes, but to Señor Costanzó it resulted in thirty-four degrees and thirteen minutes.[15]

"Tuesday, August 15th. We two Fathers celebrated holy Mass at which all attended.[16] At two in the afternoon we set out taking the road toward the west along the seashore. On leaving we crossed the river which caused us some hardship on account of the rocks and the large amount of water which flowed over them."

Comandante Portolá, whose diary of this expedition is very

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[14] Fr. Crespi's hopes were realized thirteen years later.

[15] Davidson's *Coast Pilot* has 34 degrees, 13 minutes, and 50.5 seconds.

[16] It was the first solemn act of Divine Worship offered in that region, and on the feast of the Assumption of the Blessed Virgin.

meagre, has only this to say concerning the neighborhood of the future Mission San Buenaventura: "August 14.—We proceeded for three hours and came out on the Santa Barbara Channel, where we found a town of thirty or more houses and about three hundred natives. Immediately on seeing us, they sent out three canoes to fish, and made us a present of many fish. These canoes, though narrow, are eight yards in length, well made, and constructed of boards.

"August 15.—We proceeded for two hours along the seashore. We halted near a town of eight houses. No water or pasture.

"August 16.—We proceeded for three hours, always along the beach, and halted in a place where there was a little pasture. In this place there is a town which has thirty or more houses made of rushes (tules). The town has more than three hundred inhabitants. Some natives came from the islands off the coast. in the town there are seven canoes, well made, eight yards in length and one in width. In lieu of nails, they fasten the boards with cords and pay them well with tar.[17] They made us a present of many fish."

Miguel Costanzó, who accompanied the Portolá Expedition as engineer, rivals Fr. Juan Crespi in giving details of the Indians about the site of the future Mission, he writes in his *Diário* on Monday, August 14, 1769:

"We counted as many as thirty large and capacious houses, spherical in form, well built, and thatched with grass. From the large number of people, that came to meet us and afterwards flocked to the camp, we judged that there could not be fewer than four hundred souls in the town. These natives are well built and of a good disposition, very agile and alert, diligent and skillful. Their handiness and ability was at its best in the construction of their canoes, which are made of good pine boards, well joined and calked, and of a pleasing form. They handle these with equal skill, and in them three

[17] From this incident the soldiers of the Portolá Expedition called the place *Carpinteria*. Fr. Crespi named it *San Roque* for the saint of the day, August 16th.

or four men go out to sea to fish, as they will hold eight or ten men. They use long double-bladed paddles and row with indescribable agility and swiftness. All their work is neat and well finished; but what is most worthy of surprise is that in working the wood and stone they have no other tools than those made of flint. They are ignorant of the use of iron and steel. They know very little of the great utility of these materials; for we saw among them pieces of knives and sword blades which they used for no other purpose than to cut meat or to open the fish caught in the sea. We saw and obtained, in exchange for strings of glass beads and other trinkets, some baskets or trays, made of reeds, with different designs; wooden plates and bowls of different forms and sizes made of one piece so that not even those turned out in a lathe could be more successful.

"They presented us with a quantity of fish, particularly the kind known as *bonito*. This fish had as good a taste and as delicate a flavor as those caught in the tunny-fisheries of Cartagena de Levante and on the coast of Granáda. We thought that this was the town which the first Spanish navigators, among others, Rodriguez Cabrillo, named Pueblo de Canóas. We gave it the name *La Asuncion de Nuestra Señora* or *La Asumpta*, because we reached it on the eve of that feast. We pitched camp at a short distance from the town on the banks of a river which comes through a narrow gorge from the mountains to the north and carries its waters to the sea."

On its return march, the Portolá expedition again arrived at La Asumpta about January 16, 1770, but no details were recorded. With a smaller party the commander passed and perhaps camped here again in the latter part of April, 1770, on the second journey in search of Monterey. This time Fr. Crespi alone accompanied the party.

About the middle of April, 1774, Captain Juan Bautista Anza of the presidio of Tubac, in Sonora, accompanied by the Franciscan Fr. Juan Diaz, with eight soldiers journeyed past here on his way to Monterey; and again on his return march, toward the end of the same month of April. Two years later,

about February 23, 1776, Juan B. Anza, then lieutenant-colonel, led a party of colonists by way of La Asumpta to Monterey. Fr. Pedro Font, who accompanied the expedition, was a close observer; and as he was the official chronicler of the expedition, his words have especial weight. His description, however, is too long to be inserted here.

On Sunday, May 30, 1771, the feast of Corpus Christi was solemnly celebrated for the first time at Mission San Carlos. Besides Fr. Presidente Junípero Serra, twelve Franciscan Fathers participated in the solemnities. Ten of the Fathers had just arrived from Mexico. On this occasion, the Fr. Presidente assigned the friars for the six missions, only two of which, however, San Diego and San Carlos, as yet existed. Confident that the other four would soon be founded, Fr. Serra named the missionaries and despatched them to their destination. Fathers Antonio Paterna and Antonio Cruzado were appointed for Mission San Buenaventura. Both embarked at Monterey on July 7, 1771, for San Diego, whence they expected to travel overland to the Rancheria de la Asuncion de Nuestra Señora, the place which Fr. Crespi had proposed for the Mission in August, 1769. After remaining at San Diego for a month, they set out for San Gabriel in company with the military commander of California, Captain Pedro Fages, and the guards. When they reached the newly established Mission, in October, 1771, it was learned that the Indians had risen in revolt against the soldiers. Not knowing the real cause, Fages concluded that the assault was due to the hostility of the Indians and accordingly deemed it expedient to strengthen the military force at San Gabriel by leaving there the guards intended for Mission San Buenaventura. In this way the founding of this Mission was postponed. The two Fathers designated for San Buenaventura then replaced Fathers Somera and Cambón at San Gabriel. Both were retiring to Lower California on account of ill health. The church goods, tools, and implements which Galvez had sent up from Lower California for Mission San Buenaventura early in 1769, were stored at Mission San Gabriel until such time as it might please Almighty God to have the plan carried out.

CHAPTER II.

Mission Founding again Delayed.—Felipe de Neve's Unauthorized Mission Plan.—Founding of Mission San Buenaventura.—First Baptism.—First Marriage.—First Burial.—Report of Governor Pedro Fages.—The Indians.—George Vancouver's Visit and Description.—The Missionaries.

On his arrival at San Diego with Commander Fages, in September, 1772, Fr. Junípero Serra thought the time was ripe for the founding of Mission San Buenaventura; but now it was Fages himself who proved an obstacle. To impress his superior authority on the Fathers, he told the Fr. Presidente that establishing missions was a matter which pertained altogether to him and not to the missionaries. This was reversing things, inasmuch as the viceroy had directed Fr. Serra to found and to conduct missions, while it was the commander's business to assign the troops necessary for the protection of the Fathers. Besides, Fages had been instructed to act always in harmony with the Fr. Presidente. Nothing could be done, therefore, until the viceroy himself might terminate the arrogance of the military commander. For this reason, Fr. Serra proceeded to Mexico and, after a year, returned with full powers for the founding of new missions and governing them independently of civil or military officials.[1] Fages was replaced by Captain Fernando de Rivera y Moncada, whose arrogance toward the missionaries not only again prevented the founding of Mission San Buenaventura, but necessitated his removal from California. He was succeeded by Don Felipe de Neve as first governor of the province. Under his despotic rule, the difficulties between the missionaries and the military reached their climax, insomuch that Mission San Buenaventura, so long delayed, could not be founded till the spring of 1782, thirteen years after Inspector-General Joseph de Galves had packed the goods for it in Lower California.

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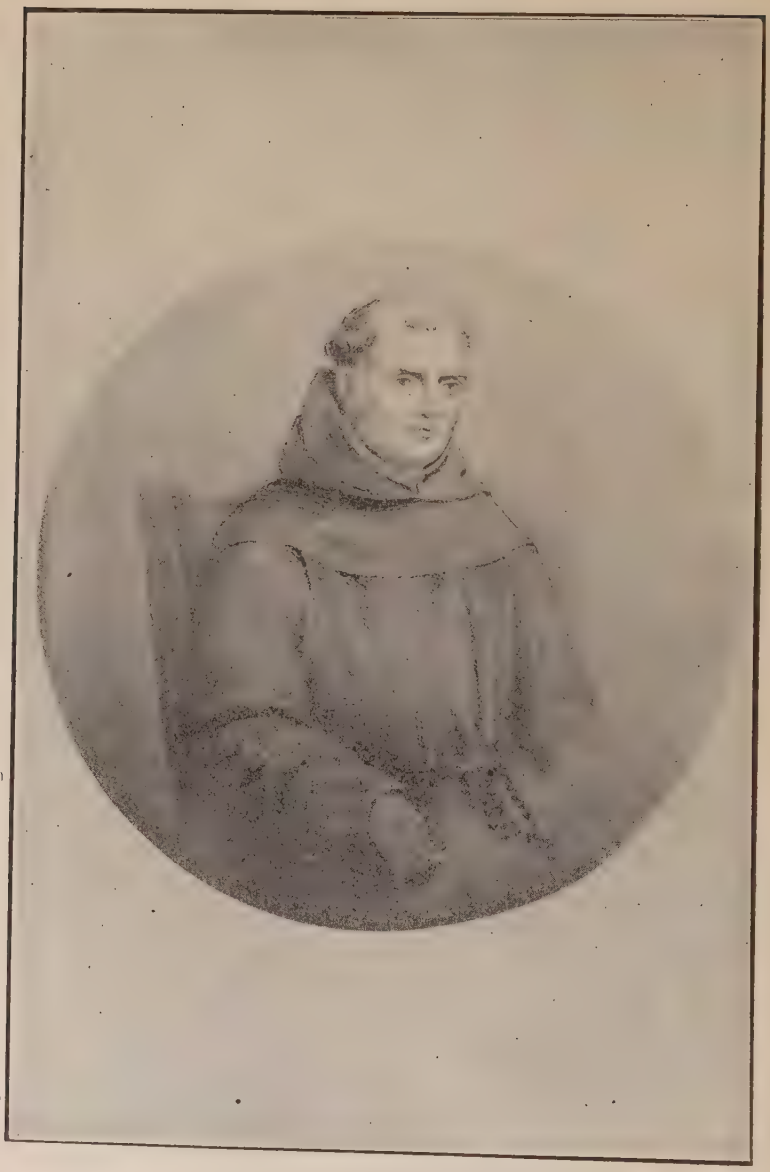
[1] See *Missions and Missionaries*, vol. ii, pp. 109-127.

During a conference, which was held at Mission San Gabriel in the latter part of March, 1782, and in which Governor Neve, Fr. Serra, and three missionaries participated, it was agreed to establish Mission San Buenaventura and immediately thereafter also the presidio and the Mission of Santa Barbara. On Tuesday in Holy Week, March 26, Fr. Serra and Fr. Cambon set out with Neve and the troops. Besides those already mentioned, the company consisted of Lieutenant José Francisco de Ortega, one ensign, three sergeants, a number of corporals, seventy soldiers with their families, who had been enlisted in Sonora for that purpose, a number of muleteers in charge of the pack train, and the necessary servants. A few Christian Indians went along to erect the mission buildings, etc., while ten additional soldiers from Monterey formed the governor's bodyguard.

The wily governor had not communicated his real plans to Fr. Serra, otherwise the latter would have had to decline to take part in the scheme. Neve's intention was to inaugurate an entirely new mission system at Mission Buenaventura and at every subsequent mission. Only one Father was to be in charge of a mission and this was to comprise nothing but the chapel building and the dwelling for the priest. The Indians were not to be gathered around the sacred edifice, much less to live there. They were to remain in their rancherias, where the missionary might visit them and try to Christianize such as chose to listen to him. Means of attracting the natives, such as food and clothing, were no longer to be employed. Manifestly, it was impossible to convert the wretched savages in that way. Neve had tried that very system on the Colorado River, with the result that four missionaries lost their life along with white colonists and a number of soldiers.[2] This had happened only the year before; wherefore the College of San Fernando, which supplied the missionaries for California, refused to send any more Fathers until it was settled that all the new missions, like those already founded, should be conducted according to the old system. Fortunately, at the first camping

[2] See *Missions and Missionaries*, vol. ii, chap. xxi.



REV. FR. JUNIPERO SERRA, O. F. M. San Fernando College, Mexico.

place outside San Gabriel, a courier overtook the expedition with despatches from Comandante-General De Croix, directing Neve to join forces with Pedro Fages in an expedition against the Yuma Indians, who were to be punished for having slain the Fathers and the colonists in the previous year. Accordingly, with his guard of ten soldiers, Neve hurried back to San Gabriel, where he was to meet Fages. Before his departure, however, he gave orders to erect Mission San Buenaventura on the site previously chosen and then to await his return.

On the next day, the expedition resumed its journey. It reached the head of the Santa Barbara Channel on March 29, 1782, and camped on the spot which explorers of the first expedition, on August 15, 1769, had named La Asuncion de Nuestra Señora. A populous Indian village was situated near by, not far from the beach. On the following day preparations were hastily made and then, on March 31, which happened to be Easter Sunday, Fr. Serra raised and blessed the Cross. In an *enramada* or brushwood shelter, he sang the first High Mass ever celebrated there and preached a sermon on the Resurrection of Christ. Fr. Pedro Cambon formed the choir. The *Te Deum Laudamus* concluded the memorable event.

A circumstantial account of the event was drawn up by the Fr. Presidente, and incorporated in the baptismal register also arranged by Fr. Serra. It reads as follows:

"Va. Jhs. Ma. Jph.

"First Book of Baptisms

"In which are made the entries of those who became Christians in this new Mission of the Seraphic Doctor, San Buenaventura, Bishop, Cardinal, Ex-minister-General of the Order of our Father San Francisco, and Doctor of the Church, for the infidels, situated in Upper California on the shore of the Santa Barbara Channel, pertaining to the Apostolic College of the Missionaries of the Propagation of the Faith of San Fernando de Mexico of the Seraphic Order; *Founded* at the expense of the Catholic Lord Don Carlos III, most pious King of Spain and of its Indies (God prosper him), by the Religious of said

Apostolic College; and *Commenced* on the most solemn Sunday of Easter, the Resurrection of our Lord Jesus Christ, March 31, 1782. On this day I, the undersigned Fr. Junípero Serra, Presidente of all the Missions among the infidels of said Holy College, assisted by Fr. Pedro Cambon, Preacher Apostolic of the same College, everything necessary having already been prepared on the preceding day, blessed the locality and a great Cross, which we raised and venerated. I sang the High Mass and preached the sermon; and observing the great pleasure of the pagans nearby at our proposed permanence in the place we concluded the function with the solemn *Te Deum Laudamus*.[3]

"As the first missionaries, or rather *pro-ministros*, we, Fr. Junípero Serra and Fr. Pedro Benito Cambon, temporarily took the places of those who are expected on the first ship that leaves the Port of San Blas, who can succeed them permanently in said ministry.

"On the following page will be noted the beginning of the entries on the pages to be used. In testimony that all that was said is true, I have signed this,—Fr. Junípero Serra, Presidente.

"This book consists of two hundred and forty-six folios for use with the pages numbered, followed by the register or Alphabetical Index, so arranged that the names, etc., of the baptized may be easily found in the entry that may be sought. All is comprehended in thirty additional folios following the first part, except the first and the last folios which remain blank. In testimony whereof I have noted this and signed—Fr. Junípero Serra."

Thereupon the chapel and the habitations for the Fathers and the guards were constructed and surrounded with a stockade. For some little trifles the Indians readily aided in the work.

The old mission system was at once placed into operation, that is to say, the convert Indians were invited to live under the shadow of the Cross away from their morally and physically unwholesome rancherias. Governor Neve had meanwhile

[3] Father Cambon constituted the choir during High Mass, as Fr. Serra duly reported elsewhere.

postponed the expedition against the murderous Yumas. He arrived at San Buenaventura after some progress had already been made along the old lines. Though he must have felt some displeasure at the failure of his proposed system as regards the Mission just established, he probably thought it politic to postpone his plan till Santa Barbara was reached. There, too, however, he was eventually foiled by Divine Providence, although the churlish official succeeded in delaying the founding of Santa Barbara four years.

Fr. Serra remained at San Buenaventura for nearly three weeks, during which time, with the aid of Indian interpreters from San Gabriel, he endeavored to make the Indians comprehend the purpose of the Mission; but he did not have the happiness of administering the Sacrament of Baptism. Leaving Fr. Cambon with a small guard assigned by Neve in charge of the place, he accompanied the commander and the main body northward, for the purpose of establishing the presidio and as Fr. Serra thought, the Mission of Santa Barbara also. On his return to Monterey, the Fr. Presidente named Fathers Francisco Dumetz of San Carlos and Vicente de Santa Maria of Santa Clara for the new Mission of San Buenaventura, thereby relieving Fr. Cambon. This was toward the end of May or early in June, 1782.

The first Baptism at San Buenaventura was administered by Fr. Cambon on April 27, 1782. The subject was José Crescencio, two days old, the son of Eugenio Valdez, soldier, and Sebastiana Josepha Quintexa, a mulata. The Sacrament was conferred privately, owing to the illness of the child. Neither were the holy oils used, because they had not arrived. The Indians of the neighborhood were slow in approaching the Fathers for Baptism. Thus nine months elapsed before another entry could be made in the baptismal register. This happened on December 28, the feast of the Holy Innocents, on which day Fr. Dumetz made the following entry: "In the church of this Mission a solemn beginning was made with the baptizing of this vast number of gentiles in the Santa Barbara Channel. I baptized an adult, some ten years of age, who of

his own free will asked for Baptism. He is a native of the Rancheria de Valesque in the more immediate sierra commonly known as Belen. I named him Domingo Joseph. Sergeant Pablo Antonio Cota stood sponsor."

Fr. Vicente de Santa Maria entered the third Baptism, that of an Indian, on the last day of the year, December 31, 1782. On the preceding May 13, however, this same missionary supplied the ceremonies of the Baptism which Fr. Cambon had administered privately on April 27. Hence, after nine months, only two entries of Indians could be made in the baptismal register!

Leaving Mission San Gabriel on November 10, 1783, on his last Confirmation tour, Fr. Junípero Serra came to Mission San Buenaventura probably the third day, in order to administer the Sacrament of Confirmation at this the last of the Missions founded by him in California. He spent some days preparing the Indian converts and the soldiers for the Sacrament. Finally, on November 21st the feast of the Presentation of the Blessed Virgin, as he notes, "in the church of this Mission of San Buenaventura on the Santa Barbara Channel, assisted by the missionaries Fr. Dumetz and Fr. Santa Maria, I confirmed 22 Indian converts and eight men of the guard." Bidding farewell to the Fathers and their charges, he proceeded on his way to the presidio of Santa Barbara. He was never again to see Mission San Buenaventura, for he died at San Carlos on August 28, 1784.

At the end of the year 1783, the Indian community of this Mission consisted of only 22 souls. Among them was an Indian forty years of age, whom Fr. Serra had baptized at the presidio of Santa Barbara on August 29th when he landed there on his voyage to San Diego.

The first marriage entered in the register was solemnized on August 30, 1782. The recipients of the Sacrament were Alejandro de la Cruz and Maria Concepcion Monteil. Fr. Dumetz officiated.

The first burial was that of José Leon Rodríguez, three days old. The ceremonies were performed by Fr. Cambon on April 15, 1782.

By the end of 1785, there were 133 entries in the baptismal register. After 1786 the converts came in crowds. In that year no fewer than 112 received the Sacrament of Regeneration. By the end of 1796, less than fourteen years after the founding of the Mission, more than 1,100 had been admitted to Baptism.

In his General Report of 1787, Governor Pedro Fages has this to say of the newly founded Mission: "Mission San Buenaventura, 31 leagues distant from the preceding one (San Gabriel), has demonstrated the fitness of its soil by the progress it made, which to all appearances exceeds the expectations that, considering the short time since its founding, could have been entertained. Its constant and copious supply of water produced more than ordinary harvests of grain and fruits. In like manner, its live stock is thriving, the herds as well as the horses. Nor is it less noteworthy that the Indians so easily and so unexpectedly adapt and subject themselves to every Christian instruction. They submit also to any kind of labor. It is observed with admiration that those who were formerly noted for being strongly addicted to stealing, are now distinguishing themselves before all other Indians by their fidelity.

"It was plain to all the early discoverers of this country, and those who settled there later, that the Indians from this locality to Mission San Luis Obispo possess a species of civility and manners which have not been noticed in the rest. They are active and industrious in particular branches. It may be said that the Indian inhabitants of this whole tract are of a quality between civilized people (gente de razon) and other Indians. Early experiences make us surmise that these people have changed for the worse more than extraordinarily (mas que extraordinaria); but it is evident that by endeavoring as heretofore to accommodate ourselves as far as possible to their ideas and conditions, we shall secure the glorious, rapid, and interesting advancement of all classes. One of the missionaries of

this Mission, who has sufficiently devoted himself to the language, assures me that from this meridional point of the Channel of Santa Barbara to the other on the north, three or four languages are found which, although they are not entirely different and the knowledge of one facilitates somewhat the learning of the others, yet do not suffice for a medium of communication that could be called common."[4]

In November, 1793, the celebrated English navigator Captain George Vancouver, sailing in his *Discovery*, paid a visit to Mission San Buenaventura. His highly interesting observations deserve to be reproduced, as they throw considerable light on the Indians and their missionaries. It was his second visit to California. He landed at Santa Barbara and there became acquainted with Fr. Santa Maria of Mission San Buenaventura; but let us hear the seafarer himself:

"We were likewise introduced to Friar Miguel, one of the Rev. Fathers of the Mission of Santa Barbara, who, in the name of himself and his companion, the Rev. Father Estévan Tápis, expressed the greatest anxiety for our welfare; and, repeating the civilities of the commandant, offered whatever services or assistance the Mission should afford.

"Our Rev. Father offered us the wagons of the Mission and some Indians to carry the wood, when cut, down to the beach.

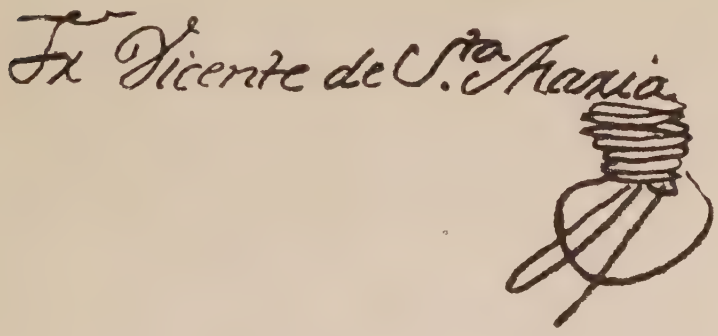
"The pleasing society of our good friends at the Mission and presidio was this day (Sunday 17th November, 1793) augmented by the arrival of Friar Vicente Santa Maria, one of the Rev. Fathers of the Mission of San Buenaventura, situated about seven leagues from hence on the sea to the southeastward. . . . The motives that induced this respectable priest to favor us with his company, evidently manifested his Christian-like benevolence. Having crossed the ocean more than once himself, he was well aware how valuable the fresh production of the shores were to persons in our situation; under this impression he had brought with him, for our service, half a score of sheep, and twenty mules laden with the various roots and vegetables from the garden of his mission. This excellently

[4] Fages, *Informe General Sobre Misiones*, Nos. 15-16.

good man earnestly entreated that I would accompany him by land back to Buenaventura, saying that I should be better able on the spot to point out to him, and to his colleague, the Rev. Father Francisco Dumetz, such of the productions of the country as would be most acceptable, and contribute most to our future comfort and welfare. . . . We had to decline with regret.

"Our new benevolent friend, accompanied by the commandant and Father Miguel, honored us with their company to dine on board, where, in the course of conversation, I was informed that the Mission San Buenaventura was situated near a small bay of easy access; and as Friar Vicente seemed much pleased with his visit on board, I requested he would favor me with his company in the *Discovery* to his residence. This offer he cheerfully accepted, and in doing so I had only reason to regret the short time I was to be indulged with the society of a gentleman, whose observations through life, and general knowledge of mankind, rendered him a most pleasing and instructive companion.

"(Monday the 18th, at noon). We took leave of our Santa Barbara friends, and accompanied by Father Vicente, we directed our course towards San Buenaventura.



"At eight in the evening we anchored in fifteen fathoms of water, about a league to the westward of Buena Ventura. Our reverend friend expressed great satisfaction at the mode of his

return to the mission, and said that this voyage hither would probably lay the foundation for removing the absurd and deep-rooted prejudice that had ever existed amongst the several tribes of Indians in his neighboorhod, who from their earliest infancy had invariably regarded all strangers as their enemies. This sentiment had totally prevented any amicable intercourse or communication between their different societies, although living within a small distance of each other. And it seemed to have been a matter of no small difficulty on the part of the missionaries to persuade the native inhabitants of the channel of Santa Barbara, who had been informed of our intention to visit the coast, that we were their friends, and should treat them with kindness and civility; for, notwithstanding that four or five favorite Indian servants, who attended on Father Vicente, had witnessed the cordial reception and friendly intercourse that subsisted between us, yet on his giving them directions to return home with his horses and mules by themselves, as he should go thither in the ship, they instantly, and with one voice, prayed for the sake of God that he would not persist in his determination, being thoroughly convinced that if he did they should never see him more; nor was it in the power of language, either by arguments or assurances, to remove these ill-founded impressions. To the last moment they remained with him on the beach, supplicating in the most earnest manner that he would give his attention to their advice; and frequently repeating that, though they had hitherto confided in everything he had told them, yet in this instance they were sure they should be deceived. The Rev. Father, though gratified by their affectionate anxiety, smiled at their groundless apprehensions for his safety, gave each of them his blessing, and again directed them to follow his orders and return home to Buena Ventura. . . .

"Having taken an early breakfast (Tuesday the 19th), I attended Father Vicente to the shore, where a large assortment of refreshments was in readiness for embarkation. . . .

"Our hospitable friend now conducted us towards the establishment, which was situated about three quarters of a mile

from the waterside, from whence we had not advanced many paces before the road became crowded with Indians of both sexes, and of all ages, running towards us. This assemblage I at first attributed to curiosity and the desire of seeing strangers, but I was soon agreeably undeceived, and convinced that it was not to welcome us, but the return of their pastor and benefactor. Although it was yet early in the morning, the happy tidings had reached the mission; from whence these children of nature had issued, each pressing through the crowd, unmindful of the feeble or the young, to kiss the hand of their paternal guardian, and to receive his benediction. His blessings being dispensed, the little multitude dispersed in various directions.

"With us, as strangers, their curiosity was very soon satisfied, a few only accompanying us to the mission. These made many inquiries of Father Vicente how he had fared, and how he had been treated on board the ship; to all of which his answers were returned in such pleasing terms of kind familiarity, as apparently afforded them great satisfaction, whilst it produced in them much surprise. This conversation we were only able to understand through his interpretation, as it was held in the Indian language, which Father Vicente spoke very fluently.

"On our entering the mission we were received by Father Francisco Dumetz and entertained in a manner that proved the great respectability of the Franciscan Order, at least of that part of their numerous community with whom we had become acquainted.

"The morning, which was most delightfully pleasant, was employed in viewing the buildings of the mission, the arrangement of the gardens and cultivated land in its immediate vicinity. These all appeared to be in a very superior style to any of the new settlements I had yet seen, and would have tempted me to have made a more minute inquiry, had not my anxious desire for proceeding onward prohibited the delay it would necessarily have occasioned. The day passed agreeably in the society of our ecclesiastical friends, . . . and in the evening I returned to the vessel."[5]

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[5] *Voyage of Discovery*, vol. ii, pp. 451-462.

CHAPTER III.

The First Church Building.—New Church.—Building Activities.—Dedication of the New Church.—Rev. José Arguello California's First Priest.—Transfer of the Remains of Fr. Santa Maria.—Earthquakes. —The Damage.—Memorias Fail to Arrive.—Revolt in Mexico.

The statement of Captain George Vancouver that a fire destroyed the first church of the Mission seems to be corroborated by a change of terminology found in the entries of the baptismal register. Unfortunately, neither in Vancouver's narrative nor in any other records are details available. As to the baptismal register, entry number 641, made on December 9, 1791, contains the phrase "*in the church* (*iglesia*) of this Mission" for the last time. On the following June 21, the entries begin to note that the Sacrament was administered "*in the chapel* (*capilla*) of this Mission." This continues till entry number 673, which was made on September 1, 1792. The very next entry, however, number 674, made a month later, on October 5, again says that the ceremonies of Baptism were performed "*in the church* (*iglesia*) of this Mission." In all these entries, however, no explanation is given for the change. They indicate only that, if, as only Vancouver notes, the church was destroyed by fire, the disaster must have occurred between December 9, 1791, and June 21, 1792. Thereupon buildings of a superior quality were erected.

The church built in the summer of 1792 could not have been more than a temporary structure. For in their Annual Report of December 31, 1794, the Fathers, after relating that the dwelling of the missionaries and the other quarters had been erected to form a square, continue to say that there is still lacking the church "to close up the quadrangle of the Mission; but they are working at it continually. An apartment has been erected," the Report adds, "twelve varas long and six varas wide, and it is roofed with tiles."

On March 11, 1795, Fr. Presidente Lasuén reported to the government that the church of Mission San Buenaventura

constructed of masonry, was about half finished; that it was of such a size that for many years it would satisfy all demands and what is becoming for a house of worship in these parts of the world.[1]

During the year 1795, two buildings were put up outside the quadrangle. One of these, to be used as a tannery, was twelve varas in size; while the other, a dwelling for the mayordomo, measured eight varas. During this and the next three years, work on the church building continued.

According to Bancroft,[2] a fight occurred between neophytes and pagans in 1795. The Christians were victorious. Two pagan chiefs were killed and six or seven of the savages were taken prisoners. The neophytes had but a few wounded. The leaders on both sides were punished, and one neophyte was put in chains, which lesson thereafter stopped similar outbreaks.

In 1799, a granary was erected, forty-two varas long and six varas wide, roofed with tiles; then a storeroom, twenty-two varas long and six varas wide, also roofed with tiles; finally, the sacristy of the church, constructed of brick, was finished.

The year 1800 saw another granary go up, forty-two varas long and six varas wide, with a tile roof. This granary, the report says, has the same dimensions as the one erected in the previous year. It is situated opposite and it corresponds with the other, thereby closing another quadrangle. On the other side of these granaries a patio or corral was made, having the same dimensions. In it has been set aside, covered with tiles, a part wherein twenty spinning wheels are placed, occupying as many spinners.

In 1801, work on the new church continued, and everything necessary for divine worship was provided. There have been added also a *sagrário dorado*, some silver oilstocks, two crucifixes for the altar, and a sculptured image of the Immaculate Conception, little less than six *cuartos* in height.

In 1802, a building was put up measuring twelve varas in

[1] *Informe Biennal, Sta. Barb. Arch.*, ad annum.
[2] *California*, I, 675.

length and seven varas in width and covered with tiles. In it was placed a mill (molino de rastro).

For the next year nothing in the way of new buildings was reported.

In 1804, thirty-six adobe houses were built to be used as dwellings for as many neophyte families. Twenty-nine more such dwellings went up during the next year, while thirty-three of them received tile roofs.

In 1806, all the roofs were completed and four rooms, adjoining the house of the Fathers, were built for the greater commodity in the management of the Mission.

During 1807, they made headway on the new church building. For the sacristy were added two surplices, and for the altar two sets of altar-cards with guilded frames and covered with glass.

In 1808, they worked energetically at the new church, so that it might, with the help of God, be completed before the end of that year. In this year was also added a crucifix with the body of Christ sculptured and life-size. The pillars of the baldachin altar in the romanesque style were finished in imitation marble, while the decorations on them were gilded.

While the church was in course of construction, a chapel was built for the Indian community near Casitas and named for Santa Gertrudis. Also after the earthquake of 1812, when the front of the church was shaken out, this chapel was doubtless used for Divine Worship. Likewise, after the earthquake of 1857 when the roof of the present church edifice had to be made safe, Santa Gertrudis chapel will have served the same purpose.

At last, in 1809, the beautiful and spacious new church was finished. The first solemn High Mass was celebrated there on September 10, the day on which occurred the feast of the Most Holy Name of Mary. This we learn from the entry made in the Baptismal Register on the last day of that month. It reads:

"On September 30, 1809, in the new church, I baptized Maria del Rosário, an Indian girl, etc.

EARLIEST DRAWING OF MISSION SAN BUENAVENTURA AND ORATORY OF ST. MICHAEL

"Note that this is the first Baptism administered in the new church of this Mission of San Buenaventura which, for the honor and glory of God and of the Seraphic Patron, I, the undersigned missionary of this Mission blessed solemnly, according to the Roman Ritual, on the ninth day of the present month of September and of this year of our Lord, 1809. The benediction was chanted with all solemnity. The Rev. Fathers Marcos Antonio de Vitoria, co-missionary at this mission, and Luis Gil de Taboada, missionary of the Mission of Santa Barbara assisted in dalmatics. Those present were the Rev. Don José Ignacio Argüello and the Rev. Fathers José Antonio Calzada, missionary of Mission Santa Ines, José Antonio Urrestí, missionary of Mission San Fernando, and José Maria de Zalvidea, missionary of Mission San Gabriel. On the following day, Sunday, the feast of the Most Sweet Name of Mary, the Rev. Don José Ignacio Argüello sang the first High Mass, the Rev. Father Marcos Antonio de Vitoria serving him as deacon and the Rev. Father Luis Gil de Taboada as sub-deacon. The sermon was preached by the Rev. Father José Antonio Urrestí.

"On the following day, the eleventh, the remains of the Preacher Apostolic, Fr. Vicente de Santa Maria, late missionary of this Mission, who died July 16, 1806, were removed to the new church. He had been buried in the old church on July 17, 1806, the day after his death, as is evident from entry number 1,081 of the Burial Register. The transfer took place after a vigil and a holy Mass for the soul of the deceased had been solemnly sung. This concluded, the body was placed, during the Office for the Dead, in a beautiful niche raised from the ground and entering the wall on the Gospel side. In witness of this notable event, and in order that in the course of time the memory of it may not be lost, it appeared proper to note it in this canonical book on the occasion when the first Baptism should be administered in the new church, as has been related. In witness whereof I sign, Fr. Jose Señan."

The Rev. José Ignacio Maximo Argüello, mentioned in the record of these festivities, was the son of Governor José Darío

Argüello and his wife Ignacia Moraga, the niece of Lieutenant José Joaquin Moraga who founded the presidio of San Francisco. There were nine children in the family, the oldest of whom was José Ignacio, born at Mission San Gabriel and baptized there on June 8, 1782, by Fr. Miguel Sanchez. On the margin of the entry that records this Baptism another hand noted that "he was a priest and, on passing here, sang a High Mass in 1809." In due time, José Ignacio manifested a vocation for the priesthood; wherefore his parents sent him to Mexico to be educated. After his ordination, the date of which is not known, the Rev. Ignacio Argüello came to California in order to visit his parents at Santa Barbara, where his father was then Captain of the presidial company. According to Bancroft, he was later curate of Torin, on the Yaqui River, in Sonora, where, it is said, he was killed during an uprising of the Yaqui Indians.[3]

In this year, 1809, various pieces of church goods were procured for the Mission, among which were six red cassocks for the altar boys and fourteen canvas pictures of the Way of the Cross.

In 1810, the altars were gilded and the church ceiling decorated. This work was completed in 1811, in which year also two rooms were added to the Mission buildings. One of these was used for making soap and the other for making pottery.

A letter dated Monterey, February 19, 1811,[4] indicates that runaway Indians (Cimarones) were causing some trouble at the Mission. Ten of these thoughtless neophytes had run away and caused some damage. They were overtaken and caught by Corporal Ruiz, who had them punished with a novena of whippings. Then, at the request of the Fathers, he kept them imprisoned at the Mission. Governor Arrillaga approved his action, agreeing that it was expedient. He instructed the corporal to make the Indians fear punishment, as this might be necessary, especially under the circumstances; adding that, since the Indians were *matadores* (murderers),

[3] *California*, vol. ii, p. 360.
[4] *Cal. Arch., Prov. Rec.*, x. 47.

they should be deprived of meat during the term of their imprisonment, a punishment which they would feel very much.

The earthquake that occurred in 1812 did not spare Mission San Buenaventura. On January 1, 1813, Fathers Señan and Vitoria reported that the Mission had suffered exceedingly from three dreadful earthquakes, insomuch that they feared the buildings would collapse. The upper front of the church, they wrote, is about three varas out of plumb, and in the rear of the presbytery there is a considerable aperture. This wall will have to be rebuilt. The rest admits of repair, they hoped, which, if reinforced with stone and mortar, would be more durable than before. The tower is no longer serviceable and we are going to take it down. Others of the Mission buildings have various apertures, but they can be repaired. Only one portion has to be entirely rebuilt.[5]

On January 9, 1813, Fr. Señan wrote in the baptismal register: "I administered Baptism in the temporary church, erected of poles and twigs on the site called San Joaquin and Santa Ana distant a little less than three-fourths of a league from the Mission. To this place we retired on account of the terrible earthquakes and because the ocean, owing to the shocks, was running so high that we feared its waters would flood the Mission."

Four days later, on January 13, he noted in the same register that the temporary church of brushwood stood on the other side of the *fuente de afuera* and not very far from it; that they had taken refuge at this place on account of the terrible earthquakes which damaged the principal church to such an extent that it would be long before they could again use it. After this till April 17, 1813, the missionary always notes that the Sacrament was administered in the temporary church (iglesia interina, de jacal). Thereupon, the phrase "in the church (iglesia) of this Mission" is again employed.

In his Biennial Report of April 9, 1813, Fr. Señan, then the Presidente of the Missions, writes more in detail regarding what this and the other missions were made to suffer. "Although

[5] *Cal. Arch., St. Pap., Mis.*, vol. iv, pp. 223-224.

this province," he says, "through the disposition of Divine Mercy, has not been molested by the insurrection in New Spain, and its creol inhabitants have remained quiet, still our anxieties are not small. What we always fear are the intrigues and the bad example of the rebels. We have suffered, and are still suffering, for lack of the *memorias* (stipends of supplies) that used to come to this territory every year in the vessels from San Blas. By the month of July, it will be three years since the last *memorias* reached us. Hence we are in need of various articles not obtainable in this remote province, a want that is felt very keenly. May it please God that the troubles subside and the conditions again become normal; or that steps be taken to succor this territory which, being a new colony, is considered to be under special protection of the king, our lord. That is what his poor missionaries and their neophytes ask for; that is what the presidios and their troops demand, where the want of clothing is general and causes compassion, excited by their nakedness and miseries.

"These little hardships have been increased greatly by the terrible earthquakes that have been experienced by the southern portion of this province, and that will be remembered as constituting an epoch of great disasters. Their violence as well as their continuance have been extraordinary. They began on December 8, 1812, and continued until last February with great violence. Since then they have been considerable, although they did not occur with such force and frequency."

At the close of the year 1813, Fathers Señan and Vitoria report that some repairs had been made on the buildings damaged during the earthquakes of the preceding year, and that with particular energy work had been carried on to complete the church. Soon it would be as neat as before and much stronger. The tools and implements also had been kept in as good a state as possible, although, as regards the ironware, with some difficulty, since, owing to the insurrection in Mexico, the *memorias* or mission supplies, purchased chiefly with the stipends of the Fathers, had not arrived.

During 1814, the work of restoration continued. To the church goods were added a chasuble of red or carnation velvet with galloons of fine gold. Finally the church was restored, all the woodwork being new. The tower, which it was necessary to take down, was already as far advanced as the security of the work permitted.

In 1815, more of the repair work was completed on various smaller buildings. New plowshares and thirty-eight pickaxes were added to the store of implements. Various articles of church goods were received. The feast of the Seraphic Doctor Saint Bonaventure, which occurs on July 14, was celebrated this year in the restored church, which, the report says, was now in a state of greater durability.

In the next chapter we shall occupy ourselves with the answers to the *Interrogatório* of which Bancroft says: "This is an important document, containing as it does the testimony of able men who were the first to come in direct and continued contact with a race now nearly extinct."[6]

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[6] *California*, vol. ii, p. 327.—For details see *Missions and Missionaries*, vol. iii, pp. 10-11.

CHAPTER IV.

The *Interrogatorio*.—The Indians of California.—Their Origin, Character, Languages, Vices and Virtues, Agriculture, Mechanical Arts, Weapons, Education, Political and Moral Conditions, Marriage Customs, Superstitions, Medical Treatment, Food, Drink, Clothing, Trading, Money, Chastisements, Funeral Ceremonies, Music, Songs, Chiefs, Future Life.

During the term of Fr. Presidente José Señan's rule, the *Interrogatório* or List of Questions, proposed by the Spanish Government, reached California. The Fathers at each mission answered the questions as far as their respective establishment was concerned, and then they forwarded the result to the Fr. Presidente. From these local reports and from what he knew about the Indians of Mission San Buenaventura, Fr. Señan drew up his excellent *Resquesta* or Reply. It deals with all the Missions of California and covers sixteen folio pages. From this valuable document we cull what pertains to Mission San Buenaventura, where Fr. Señan was then the resident missionary.[1]

1. At this Mission live only Indians and a few whites.

3. The whites hail generally from Sonora, Sinaloa, and Nueva Viscaya. The Indians are natives of the neighboring rancherias, excepting those who were born of Indian parents at the Mission. The Indians do not know their original habitat.

3. The Indians here speak their own idiom. Some converse in Spanish, but imperfectly.

4. In their pagan state, the Indians generally care little for their wives. They love their children but give them little or no education. It is different at the Mission, however, where, besides Religion, industry and agriculture is taught them.

5. Europeans and Americans are not regarded as differing from other whites. To the Indians they are all without exception *gente de razon*.

6. Particular affection or aversion is not noticeable.

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[1] An English translation of Fr. Señan's Report appeared in the *Catholic Historical Review*, Washington, D.C., Volume V, April, 1919.

7. One or the other of the neophytes, more out of curiosity than utility, manifests some inclination to learn to read and write. With charcoal, some of the boys at times draw characters on the walls, as white boys will do. In paganism they have no idea of it. Only in the sand or on tree trunks will they draw figures of animals.

8. There is no way of getting the Indians to devote themselves more diligently to Spanish.

9. The most conspicuous virtues are patience in time of suffering, especially during illness. They are also hospitable.

10. The pagans, especially the old men, cling to many of their superstitions. For instance, a fisherman will not eat of the fish or of the venison, rabbits, hares, etc., which he caught, believing he will in that case catch no more. In order to win at a play of chance, he must fast for some days; and if he loses, he imagines that the winner fasted more. The husband may not touch his wife until the child can stand alone on its feet, otherwise he shall have no more children. When the wife is delivered of a child, the husband must abstain from meat for some time, lest the child die. Instruction is gradually making the recent converts disregard such foolish observances.

11. We have a catechism in the idiom of the Indians of the Mission and also a catechism in Castilian. Instructions are given in both languages alternately.

12. No inclination to idolatry is observed in our neophytes; nor can it be said that in savagery they practiced any formal idolatry. In the vicinity of their rancherias and on the mountain, they used to have some places which they kept very clean, swept, and adorned with beautiful plumage put on poles. To these places they would go as to their sacred places. Here they would assemble in time of need and conduct a sort of pilgrimage. One of their number, in the name of all the rest, who observed profound silence, would pray for rain, offering an abundance of acorns, seeds, and wild fruits which constitute their daily sustenance. They would catch fish or kill deer in order that no bear might catch them or the bite of a rattlesnake might not afflict them. They would pray also for health and

other good things. At the end of the supplication, they would, in their simplicity and crude veneration, offer beads, acorns, and various seeds, in order that they might be regarded with favor by the invisible one whom they pictured to themselves according to their rude notions, as the author and giver of rains, seeds, fruits, and other good things. The first part of this petition was always uniform. It was preceded by a salutation which in our language means as much as "Grand Captain or Captain of Captains, behold us and hear what we say."

Some old men, pretending to be doctors, but being only graduated from the school of their own ignorance, simplicity, and rudeness, tell a long series of ridiculous fables regarding the creation of the world and its government. The boys and young folk take great delight in them and will even pay an old fellow to get him to recite his stories. Nevertheless, some neophytes having good sense and possessing true Christian sentiments frequently told me that they knew the foolishness of these stories; and when they saw they boys in such circles, one or more would not be wanting to instruct them, reminding them of what is true and certain; namely, that there is One who created all things and gave all things. This much is sure, the pagan people of this vicinity are well disposed and they have listened to us with attention or pleasure when we spoke to them of God, the Creator of heaven and earth and all things.

13. A great change for the better is observed, due to the teachings of the Gospel. For one thing, there is now peace where formerly there was constant war.

14. When our neophyte youths intend to marry, they offer to the bride and her parents some beads, an otter skin, a blanket, or some similar thing. Other tokens or service they do not offer. After they have presented themselves to the missionary and the examination, prescribed by the Council of Trent, proved that there is no impediment, the missionary marries them during a Nuptial Mass according to the Roman Ritual (los casa y vela segun el Rituale Romano). Also in paganism they are wont to offer a present to the *pretendita* or to her parents, though not always. Some, naturally of a good

and faithful disposition, will keep their matrimonial contract inviolate; but, generally speaking, it is almost incredible how readily they take and divorce wives, and how the wives themselves, in not a few cases, divorce their husbands, not regarding or understanding the marriage bond. Such is their rudeness and ignorance in this particular.

15. As far as possible, the missionaries see to it that in the Mission are not wanting the most ordinary medicines for their own necessities and those of the neophytes. The poor Indians do not understand curative methods. When one of them feels sick, he lies down near his beloved fire until he is almost roasted. Quacks administer some herbs, roots, and bark, but blindly without knowing their power or giving any reason. The quack's father or some old man told him that such and such a grass or root was good, which suffices for their keeping many a secret and receiving beads. They say that some are cured with that herb and the sick person so believes, forgetting that the greater part of the infirmities are not grave and that nature herself provides the cure. They have a way of compensating themselves for blood-letting, inasmuch as they cut themselves with a sharp stone and then suck the blood. By the irritation it causes, this crude way of healing has some good effects, especially when applied to delicate parts. They have various herbs to purge themselves; and as an emetic they will drink an abundance of water mixed with salt or seawater. For pains in the bones they apply the thermal waters, and use the same remedy against the itch and similar ailments. The most prevailing diseases are the gálico, consumption, and dysentery. These afflict them more forcibly in spring and autumn. The number of births does not correspond with that of deaths; for in some years there are three deaths to two births.

16. They recognize spring by the fresh growth of plants and by the sprouting of the grass. The season of the seeds tells them that summer is there. In the harvest of the acorns, their chief sustenance in paganism, they see the approach of autumn, while the rains and the cold weather are a sign that winter has

come. In their dullness, they are ignorant of the calendar. Though the language has distinct words for morning, noon, evening and night, the pagans, living to suit their fancy, do not understand anything about this as far as eating, working, and resting is concerned. The neophytes are guided in everything by the Mission bell.

17. The Indians take no more than one meal a day, inasmuch as when they work they also eat, and at whatever hour of the night they might wake up and remember, they set to eating. At the Mission, there is morning prayer when the sun rises, at which time also holy Mass is said. After sunrise they are given a ration of *atóle*, and the same is given after the recital of the Doctrina in the evening. At noon, the meal consists of *pozole* made of wheat, corn, peas, and other vegetables. Every week they receive a ration of fresh beef, in sufficient amount, according to the means of the Mission. At this Mission, weekly, sixty, fifty, or at least forty-five head of cattle are slaughtered. In seasons when the cattle are very fat, sixty head are slaughtered twice a week, in order to increase and sell the tallow and thereby procure the necessary goods. The large parts of the meat are taken in carts to the fields and burnt, since there is no one to collect them and there is plenty of fresh meat in the houses. In addition, they have in their homes supplies of acorns, chia, seeds, fruits, zacates, and other various wild eatables, all of which they do not overlook, being very fond of them. They eat also fish, mussels, ducks, geese, cranes, quail, hares, squirrels, rats, and other animals, which are to be had in abundance. On account of this hodge-podge of eatables, which they have in their homes and to their being like children who eat at all hours, it is hard to determine how much they eat every day.

18. They have not known fermented drinks and use only a concotion of wild tobacco, lime, and water, which, they assure us, brings them comfort; but if they drink it to excess, it intoxicates them and does them considerable harm.

19. The gentiles of this vicinity have not adored the sun nor the moon.

20. The Indians content themselves with the bow and arrow for self-defence and for the chase, and with the net for fishing. For the rest they think only of how to procure food. In consequence, all they know is how to fill their belly, dance, and play like children. It never strikes them in the least that there are in the world more people than those with whom they are acquainted in their rancherias. In like manner, they are not at all concerned as to who were their forefathers. Ignorance, stupidity, and supreme indifference in such matters are doubtless their heritage from a very early date.

21. In their pagan state, some were accustomed to bury their dead, while others would burn them on a huge pyre, accompanying the ceremony with loud wailing, relatives and friends stirring up the fire until the corpse was consumed. In burials, they would inter with the corpse some beads, skins of the otter or rabbit, or some other article that belonged to the deceased. Others would place a pole on the grave from which hung an oar, a net, a bow, the head of a deer, or some other mark, to show in which exercise the deceased excelled. They manifest their grief by cutting their hair, covering themselves with ashes, and scratching and blackening their face, continuing their wail for many days.

22. They are quite faithful to their promises and in their bargains; but their words must be taken in a wider sense so far as relatives and friends are concerned; for it is well known that they are forgetful and do not at all, or at least very tardily, comply with their promises.

23. Their inclination to tell lies is great. This does not apply to our Indians, however. These know that it is wicked to lie; and even in their pagan state they knew that it is something to be shunned.

24. Their most dominant vice is idleness with all that attends it—incontinence and thievery. The women are quite industrious; but one or the other class are neophytes. Now they are beginning to hear the names of the virtues and of Religion; and our efforts to instruct them in the maxims thereof meet

with happy results. Yet there are also sullen and stiff-necked individuals among them.

25. Their money is in the shape of beads and seeds, which they readily lend, without asking security. This was true of them also in paganism.

26. From the products of the field, the missionaries provide for those living in the community; otherwise they would go to the mountains, like children. Some have their little private gardens, in which they raise pumpkins, watermelons, sugar melons, corn, and other vegetables and grains, the missionaries encouraging them in this. In paganism they knew nothing of agriculture, but lived on acorns, seeds, and wild fruits.

27. They are not naturally inclined to anger or to cruelties. They had frequent wars to defend their wives and their little patches or collection of acorns and seeds. With them murder is the greatest injury, and they would seek revenge by taking the life of the murderer.

28. They never offered human sacrifices to gods.

29. Already answered in the preceding and under numbers 12 and 21.

30. In community, the Indians are all equal, one having as much as the other.

31. There is no distinction among them in the Mission, excepting the *alcaldes* and *regidores* who are elected annually and who act as foremen and overseers. In paganism, each rancheria had one or more captains who led the others in wars and feasts.

32. No personal services are rendered to any one. All labor for and serve the Mission in various capacities for the common good.

33. They are now quite eager to sing and to play on the instruments, string as well as wind, and they easily learn by ear or by sight. In paganism they used only a flute-like thing made of elderwood, as also a bone whistle, with which the players produce a shriek and violent trill, at the same time making strange and ridiculous contortions of the body. Their songs are weird, more adapted to arouse sadness than gladness.

34. There are Indians here who in paganism had not even an idea of letters or characters. Hence to catalogue illustrious men from among them is out of the question.

35. They have some faint idea of the immortality of the soul, though it is coupled with a thousand puerilities. They know something also of reward and punishment, but temporary, affecting only this life. They imagine that after death the souls are transferred to a place of delights, where they are well received and where there will be an abundance of fish, and where they have plenty to eat, and will pass their time in play, dances, and amusements. Thoughts of Last Judgement, Heaven, Purgatory, and Hell never entered their minds.

36. The dress of the male neophytes consists of a short overall, called cotón, of a breechcloth, in place of breeches, and of a blanket. The women wear the cotón with a petticoat and blanket. All this clothing is made at the Mission. The pagans know nothing of dress, except that women wear the hide of a deer or fringes of grass to meet the demands of natural decency. —Mission San Buenaventura, August 11, 1815.—Fr. José Señan.[2]

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[2] *Sta. Barb. Arch.*, ad annum.

CHAPTER V.

Fr. José Señan Honored.—Church Goods.—Situation in 1816.—Location of the Mission.—Mission Garden.—San Miguel Oratory —Bouchard Pirates.—Gifts of Fruit.—The Great Tragedy.—Stupid and Unwarranted Treatment of Mohave Indians.—Consequences —Building Activities.

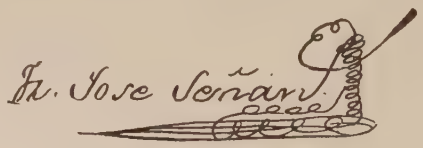
A great honor and grave responsibilities came to Father José Señan, the senior local missionary, when on July 11, 1812, the Missionary College of San Fernando de Mexico appointed him Presidente or Superior of the Franciscans in California. To this office was attached the authority of a vicar-general to the Rt. Rev. Bishop of Sonora, who held jurisdiction over both Lower and Upper California. As early as 1807 he had been designated for the place in case of death or incapacity of the incumbent. Fr. Señan now, on the expiration of the term of Fr. Estévan Tapis, succeeded to the office.

The earthquake of 1812 did not entirely spare the little chapel of San Miguel Archangel that stood about a quarter of a mile from the Mission. Indeed, by the year 1816 it had become inserviceable; wherefore another was built, but on more solid ground. Likewise, in 1816, the guest apartments at the Mission proper were rebuilt. As in the former years, Fr. Señan took particular care to enrich church and vestry with various church goods. In the year 1818, he must have secured means other than the allotted stipends which had ceased to come since 1811; for the additions to the sanctuary and vestry included a chalice, a ciborium, a set of cruets with plate, silver-plated altar bells, silver brackets for the niche of the Immaculate Virgin Mary, a complete set of gold cloth vestments with brilliant galloons of the same material, a cope and two chasubles of white damask with galloons of gold, two violet chasubles, one green chasuble, a black cope and two black chasubles with silver galloons, a chasuble of gold cloth with corresponding galloons, amices, albs, cinctures, and a red missal covered with red velvet and with clasps and corners of silver.

On December 31, 1816, Fathers Señan and Vitoria report the situation at the Mission in these terms: "Toward the east there are twenty-two leagues to Mission San Fernando, to the west the Mission of Santa Barbara which is eight leagues distant. This Mission is situated on the coast of the South Sea (Pacific), only 775 yards distant from it. Within sight and about six leagues away are the islands that form the Channel of Santa Barbara. Of the pagans 141 adults and 36 children have been baptized this year. Toward the north are very many pagans, but at a considerable distance from the Mission."

At the close of that year, there were at the Mission 700 male and 628 female Indian neophytes, in all 1,328 souls. At the same time, the whites numbered 14 men and 16 women, in all 30 souls.

During 1817, we learn from Fr. Señan, the sacristy was enriched with a nicely made vestment case. It had twenty-one drawers and was to be used to lay away the sacred vestments with greater care and convenience.



On June 4, of the same year, Fr. Señan wrote to Captain De la Guerra of Santa Barbara, saying that he was sending him two crates of fruit, containing an assortment of pears, apples, and apricots. This confirms Vancouver's pleasant sayings about the gardens and orchards of Mission San Buenaventura.

With regard to building activity, the Fathers report that during the year 1818 as many as twenty adobe houses were erected for the same number of neophyte families.

In his Biennial Report for the years 1817 and 1818, dated May 4, 1819, the Fr. Commissary Prefect, Mariano Payeras, informed the College of San Fernando and the Mexican

Govermnent that "the Mission of San Buenaventura has placed its church and sacristy, including the *chapel dedicated to Saint Michael*, in such a condition that, since it was all done by the neophytes under the direction of the missionaries and at little cost, it is worthy of praise to God."

On November 18, 1818, Fr. Señan relates in the baptismal register that, "since we were so close to the beach, the governor has ordered us to retire with the vestments, sacred vessels, and with everything that time would allow us to take along, because two ships of Peruvian insurgents had set sail. They had taken possession of the presidio of Monterey and, after staying eight days, they suddenly and without anyone knowing where they would go or stop, sailed away, but not before burning the presidio and ruining the cannon of the fort. In compliance with these orders, and on account of the imminent danger, giving preference to all sacred articles for divine service, we promptly transferred the sacred vessels, holy oils and baptismal font. First we poured the baptismal water into the *piscina* or *sacrarium*, since there was danger that it might be spilled on the road of three leagues to the sierra in the interior, where we expected to reunite." Fr. Señan relates also that "a child was presented for Baptism when there was nothing in the church but the walls and the *reredos* of the main altar, without any image or decoration whatever. In order that now and for the future there may be evidence of this extraordinary upheaval which the said frigates of the rebels caused, whose crew consisted of heretics, schismatics, excommunicated, pagans, and a few Moors, I deemed it expedient to make note of it. After that a church was erected of palisades in the place called *Purisima Nueva*."

Under date of January 4, 1819, Fr. Señan wrote to Governor Solá as follows: "On December 31, 1818, we came down from Purisima Nueva after a stay there of three weeks and three days, and we returned to our old San Buenaventura, where they have resumed the work of collecting, restoring, and replacing what in great part had been buried at various points or concealed in ravines and in a great cave of stones;

namely the almost life-size image of the Crucified, all the paintings of the Stations of the Cross, and all the images of the saints in our church. They were found perfectly adorned and beautiful, as though nothing had happened. In the same place, Purisima Nueva, which is distant about three leagues and situated in the heart of the sierra, we suffered much hardship by reason of the heavy snowfalls which on most days drifted up to the very doors of the huts.[1]

"On February 22, 1819," Fr. Señan notes in the baptismal register, "the neophyte Pedro Apostel presented for Baptism an infant girl that seemed to be of white parents. He said that he had been given charge of the child by an old white woman. Though he did not know who the woman was or who the parents of the child were, the woman said it should be baptized and raised; whereupon she at once went away." From what the nepohyte told him, Fr. Señan inferred that the child belonged to one of the many women who drifted to the Mission from the presidio for fear of the Bouchard pirates. He baptized the child and named it Juana Bautista. The sponsors were Pedro Apostel and his wife Domitilla Maria.[2]

From time to time, the Fathers of this Mission as, of other missions in this district, would remember their friend Captain José de la Guerra by sending him fruit from their orchards, such as apples, pears, apricots, peaches, etc. Occasionally, other gifts, which they knew he appreciated, would go to his address. Thus, for instance, in the letter in which he announced his return from the sierra with the Indians, Fr. Señan remarked: "I suppose the two barrels of (grape) brandy reached your Honor." At times the captain would return the compliments. Thus, on October 21, 1818, Fr. Señan acknowledged the receipt of two bottles of Madera wine "which seems to be Xerez."[3]

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[1] *Archb. Arch.*, No. 911;—*Baptismal Register.*

[2] For details on the Bouchard commotion see *Missions and Missionaries*' vol. iii, pp. 58-62.

[3] *De la Guerra Papers*, ad annum.

The Indians and other people likewise were in the early days accustomed to fix dates by certain events of note. Thus they spoke of the Year of the Great Earthquake, instead of saying 1812. This sad event was common to several missions including that of San Buenaventura. Then came what they may have termed the Year of the Flight, that is to say, 1818, when Bouchard frightened the easy-going Californians into some sort of agility and activity. This incident, too, was the talk of several other missions. Another event, peculiar to

CHURCH OF SAN BUENAVENTURA

Mission San Buenaventura, Indians as well as pale-faces might well have designated as the Year of the Great Tragedy. How it affected the gentle Fr. José Señan we learn from a letter which he wrote while still laboring under the first emotions of the grief he felt for the victims. This letter is addressed

to Captain José de la Guerra, the military commander of the district, and is dated June 1, 1819.

"Until this present hour," Fr. Señan writes, "to no one in the world save your Honor have I written a word about the unfortunate occurance of yesterday. Would that it were buried in the depths of the earth, at least as deep as possible. . . . If the heads of the pagans were distributed among the Indian neophytes, a long time would elapse before the fatal disaster were forgotten; while the heads themselves, out of curiosity, would provoke a most searching investigation. Then, what glory would it bring for the arms of the king? In one moment, the guard was dead; likewise the corporal who ran to aid him. The pagans, having possessed themselves of muskets, lances, and swords, etc., stood face to face against an unarmed multitude. Woe is me! In a moment I beheld the church without people, excepting the white women and a few Indian women who remained weeping most bitterly, sobbing and lamenting.

"Since yesterday, I have somewhat examined into what has happened. It seems to me that it was the neophytes who at the risk of their lives took away the arms from the savages who clung to them till death. Thereby I do not wish to say, however, that Nicholas Ruiz, Miguel Cordero (this one on foot, because he had no horse), José de Jesus, and others did not accompany the neophytes and discharge some shots, which were without effect, however, owing to the movement of the horses. Miguel Cordero, who went on foot, shot at one with effect; Victoria at another, on recovering the musket after the chief's death; Gervasio at another. Nevertheless, they received many wounds from arrows and darts, and they were unable to escape. My dear Don José! Earth, I say, more and more earth to bury the matter. To take reprisals by publicly empaling the heads would only cause new pain and confusion and would serve no other purpose than to awaken dormant passions.

"Yesterday evening I sang a solemn vigil (Office for the Dead) for the three deceased, and to-day I sang a Requiem

High Mass and gave them burial, although it was the day when I happened to be the only priest here. To all I gave the shroud, and a coffin was made for each one. I wrote to you that there were eleven dead pagans. Yesterday evening, however, when I ordered a hole to be made toward the beach at sufficient distance to bury them, only nine bodies were found; and to-day, after holy Mass, only one."[4]

This somewhat incoherent outburst was followed by a report to Governor Solá. "It is with grief that I proceed to inform your Honor," Fr. Señan wrote on June 3, 1819, "of what I presume you have already been informed by the Captain. I refer to the terrible disaster that occurred on the most solemn feast of the Holy Trinity. On this day, the sermon being finished and the Credo intoned, of a sudden, with cries and lamentations, all ran out of the church, only the white women and a few neophyte women remaining, since they understood what had happened at the guardhouse. It was this: on Saturday, the vigil of the above-mentioned feast, some Mohave gentiles arrived from the sierras of the Colorado. While they were approaching my apartment to greet me, the corporal (Rufino Leiva) intercepted them and compelled them to go to the guardhouse. Of this I knew nothing, since I was occupied with my duties. After the devotions, however, the corporal told me that he was keeping the said guests in the guardhouse. The mayordomo, Miguel Pico, was present. With great earnestness I told him of the risk he was running, since he could figure on so little aid from the guards and the pagans were so numerous.[5] In short, I spoke very plainly with him and tried to make him understand how carefully he ought to conduct himself. Now I am aware that I spoke with a heart full of apprehension.

"On the following morning, the Indians again wanted to force their way to the priest; but they were not given a chance. While holy Mass was on, they say, one of them insisted on leaving the guardhouse; whereupon the sentinal gave him a

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[4] *De la Guerra Papers.*

[5] It was said that they numbered twenty-two.

blow with the flat side of his sword and then, by some one whom he could summon, notified the corporal. When the latter arrived at the guardhouse with his son-in-law, Felipe Rodríguez, he commanded that the pagan be locked in the stocks. This roused the anger of the savages. Merciful Heaven! What acts of indiscretion and imprudence! Your Honor will understand it entirely and will see that circumstances and the lack of sufficient forces should have demanded another method of procedure.

"In fine, they fell upon the corporal and killed him. The same they did to the invalid Mariano Cota, who sought to defend the chest containing the weapons, and of which the pagans took possession after they had killed him. Thereupon they emerged from the guardhouse and stationed themselves between the houses or rear granaries and the corrals on the outside. Here the encounter began with the neophytes and a few white men. In this skirmish were killed Nicolas Factor, a neophyte of the Mission, and ten of the pagan Mohaves, who wielded their weapons till death. In the end they would have taken the lives of our neophytes, who exposed themselves, and of a few white people; but these finally turned away from the horrible secne and sought safety for themselves and for all."

Fr. Señan goes on to say that the presidio of Santa Barbara[6] was informed; whereupon Sergeant Anastasio Carrillo immediately set out with fourteen men. All was quiet at the Mission when they arrived. Leaving three men at San Buenaventura, he with the rest and two cowboys went in pursuit of the surviving savages. He captured four, of whom one had only a lance. They were taken back and jailed at the Mission.[7]

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[6] According to Bancroft (*California*, vol. ii, pp. 333-334), it was Luciano Feliz, the sentinel and the whole cause of the trouble, who ran away to Santa Barbara to notify the commander.

[7] Later, they were put to work at the presidio, Bancroft tells us, but some time after they made good their escape. The same historian relates further that the priest hastily distributed arms to the neophytes, who then with the soldiers rushed out of the church; but here Bancroft was misinformed. Besides, he should have known that the arms were not in charge of the priest, nor could they have been stacked up in the church.

"For the three dead," Fr. Señan concludes his letter, "I sang the solemn vigils in the afternoon and on the following morning the Requiem High Mass was celebrated; whereupon the burial took place. To all I gave the shroud of our holy habit and had a coffin made for each one." For details regarding these burial ceremonies we refer the reader to a subsequent chapter.[8]

Questioned by Captain José de la Guerra, Fr. Señan, on April 21, 1821, once more reverts to the subject and writes: "I am inclined to think that the deceased Mariano Cota was sentinel at the time. Those who left the church were Cabo Rufino and Felipe Rodriguez, the one who summoned Rufino. They went through the side door. Also Luciano Feliz left some time through the front door. Mariano was in the guardhouse with the gentiles and, before Rufino arrived with the others, he had beaten the pagan and cut another's hand."[9]

The aftermath of this foolish and unwarranted interference of the soldiers was a deep resentment among the Indians of the Colorado River. They had come with peaceful intent. Even if they were not welcome, they should have been allowed to converse with the priest, who would have doubtless found some inoffensive means of sending them on their way home. It was to be expected that their tribesmen would take revenge. Probably they saw that it would be futile to attack San Buenaventura and for that reason vented their wrath on the settlers farther to the south and east, until reinforcements were hurried to San Gabriel. Many a life was lost, however, in consequence of the affair at San Buenaventura.

At the close of this turbulent year of 1819, Fr. Señan reported some building activities. Portions of various structures were restored and a large part of the adobe garden wall, which had collapsed, was rebuilt. Also the apartment for the girls was renovated and new pine timbers replaced the old ones in the flat roof. He notes also that some black dalmatics of

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[8] *Arch. Arch.*, No. 943.

[9] *De la Guerra Papers.*

damask with galloons of gold (another report has silver galloons) were added to the outfit of the sacristy. A red chasuble of the same material had also been procured. As was meet, Fr. Señan took special delight in keeping the church goods in prime order. It affords pleasure to emphasize Fr. Señan's love for decency in this line, because later periods do not always evince the same reverence for the Sacramental God, as the Spaniards touchingly expressed it. Some of the church goods mentioned in the inventories of the various missions may still exist.

CHAPTER VI.

Church Goods Acquired.—The Calvary Group.—Correspondence with José de la Guerra.—The Oratory of San Miguel.—Rice a Food Article.—Rosaries in Abundance.—Memorias at Last.—Easter Duty.—Pleasant Relations.—Military Demands Ruin the Missions.—The Inquisition.—Ecclesiastical Decrees.—José de la Guerra Covets Indian Land.—Opposed by Fathers.—Strange Altar Adornment.—Decline of the Mission.—Various Items.—Mexican Independence.—Death of Fr. José Señan.—Fr. Francisco X. Uría Succeeds.

Building activities continued on a large scale during the succeeding years. Special attention was given to beautifying the interior of the church. It may be noted also that in 1820 ten additional adobe dwellings were erected for as many neophyte families. They were roofed with tiles, and each had its requisite door and windows. The church was enriched with a frontal or antependium, a cope and chasuble of green damask adorned with golloons of gold. A similar set was procured in violet, besides two gold-plated silver chalices, two missals, and a Roman Ritual. A beautiful large Calvary group was placed on the main altar. It comprised the image of the Savior on the Cross and statues of Our Lady of Sorrows and of St. John the Evangelist standing on either side of the Crucified Savior. Fr. Señan was highly pleased with this group. "Come and see the beautiful images of the Most Holy Virgin and of St. John the Evangelist at the foot of the Cross," he wrote to Captain De la Guerra on March 1, 1821. "They are very devotional and they fill out the vacancy of the Lord's altar."[1]

The relations between Fr. Señan and the Captain were especially friendly, as numerous letters in the De la Guerra Collection testify. These letters would make very interesting reading. To reproduce them all, however, would not be practicable. We must content ourselves with a few extracts on subjects that pertain to the Mission. One of the earliest, written on November 15, 1815, speaks of boards being made for the

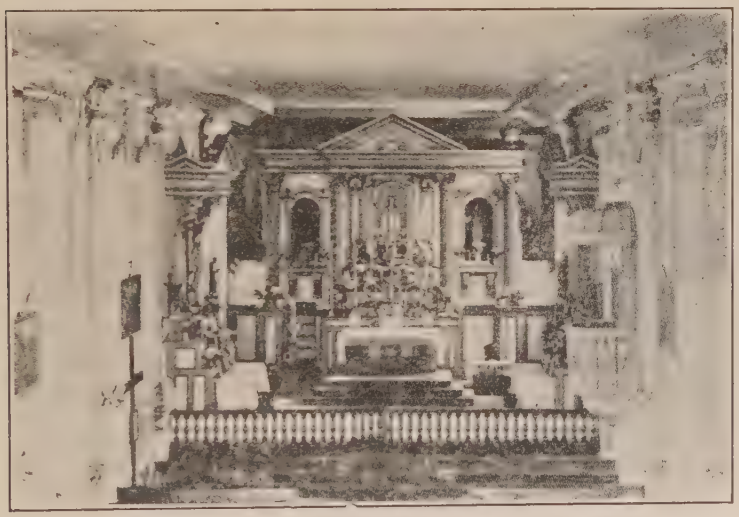
[1] *De la Guerra Papers*, ad annum.

chapel of the glorious patron of the Missions, San Miguel, the Archangel. On another occasion, Fr. Señan writes, "I just returned from the *Colegiata* (*Chapel*) of San Miguel, whither I had gone in the Litany procession." From this we learn that periodically processions were held from the church to the chapel. "I thank you," he writes in a subsequent letter, "for the veil for the ciborium. Best wishes for the feast of Corpus Christi. We shall celebrate it with a solemn procession *á la Cataluña*, that is to say, in the evening." Again, "Next Sunday, on the feast of St. Michael, the Archangel, the ceremonies will be held at his precious chapel." This was on September 26, 1815. In a letter of the following year, he complains of very acute soreness in the muscles and in the right leg; but," he adds, "let it be for the love of God." Sometime later, he remarks, "Every day we are growing older and work is increasing. Be it for the love of God." On August 8, 1816, Fr. Señan tells the Captain that "two cowboys are leaving with a mule to fetch rice from Santa Barbara. Much of this article is consumed and we shall be greatly pleased to accept it whenever it can be had." Here we have real news; for it was till now not known that rice formed an article of food at this Mission or at any other in California. In the same year, on December 30, the missionary again acknowleges the receipt of three sacks of rice; but the Mission had to pay $31.25 for it. Under date of March 15, 1819, he informs De la Guerra that on the preceding Monday he had blessed the new vineyard at the Ranchito de San José. He then tells his friend that two hundred rosaries were being sent to him, which he might distribute among pious people. "They are of our own make," he adds, "and they are blessed." The old Captain doubtless appreciated such a present. For it is known that every evening at his home he himself led in the recital of the Rosary. This we learn from Alfred Robinson who became a member of the family a dozen years later.

Late in 1820, Fr. Señan fell he r to an unexpected legacy. This accounts for the rich supply of church goods at Mission San Buenaventura, a matter in which Fr. Señan put his pride. In this same year, he informs the Captain that the ship from

Lima, Peru, had brought up *memorias* to the value of less than $2,000, everything or nearly everything being for the church. This new acquisition may have represented the savings of years, inasmuch as no stipends or contributions had arrived from Mexico since the year 1811.

An interesting note of his to the Captain is the following dated July 3, 1821: "I think you can certify without scruples that those on the list have this year complied with their Easter Duties, although there is no note to the effect that they fulfilled 'the precepts of Confession and Holy Communion.' The circumstance I never stated and I intend never to do so. Nor



INTERIOR OF SANBUENAVENTURA CHURCH

is it necessary, because it is certain that, if some one or several have not as yet received Holy Communion, the reason for it is the counsel or the command of the Father confessor. By the very fact that they delay the reception of the Sacrament they are obeying the precepts of the Church, so that the excommunication, fulminated by the Bishop, does not apply to them." At the time he wrote this, Fr. Señan was vicar-general to the Bishop of Sonora, to whose diocese California then belonged.

Those suffering from frequent colds in the head will enjoy the following note: "I am very grateful to you for sending the handkerchiefs. One of them will suffice for my use. It will serve me better than the others, not because the latter are of blue color, but because they are rather coarse. My nose is exceedingly delicate and soon becomes inflamed if the handkerchief is not a little soft. They will not miss their destination. May God reward you."

In these letters, Fr. Señan scarcely ever forgets to mention his companion Fr. Vitoria in some kindly way. The two missionaries seem to have been of one mind, indeed. From this source we learn also that Fr. Vitoria frequently visited the neighboring missions to assist at festivals or for some other laudable purpose.

Notwithstanding the pleasant relations that existed between the Fathers and the Captain, they would not, to please him, let the rights of the convert Indians be violated. Thus we know how steadfastly Fr. Señan defended his neophytes when Captain De la Guerra endeavored to get possession of the Piru locality. The Captain, too, on his part, did not spare the Mission when his indolent soldiers clamored for food and clothing. It is well known how all over California since the year 1811 the military depended on the missions for the necessaries of life. For particulars on this point we refer the reader to volumes three and four of *The Missions and Missionaries of California*. Here we shall content ourselves with reproducing a few requisitions made on Mission San Buenaventura as we discovered them in the personal letters of Fr. Señan.

One of the earliest calls for aid is mentioned in a letter to De la Guerra on November 15, 1815. "The governor," he writes, "has determined to fit out uniformly the lanciers of the four presidios. He asks that the missions supply *pro rata* the necessary iron, steel, and even the blacksmiths and the tools. We are to furnish fourteen lances for each presidio. There is no iron or very little of it. We bought some iron at five dollars an *arróba* (25 pounds) from Nicolas Noe. From Nicolas Nuñez we obtained some at twelve and a half dollars an arróba." Then

Fr. Señan requests De la Guerra to purchase what is needed for making the lances. "Forty *pesos* (Spanish dollars) for an arróba is a high price, however," he declares; "but if you indicate to Señor Negrete that it is for the service of the king, perhaps he will give it cheaper." From this the reader can conclude what the missions were expected to furnish. To satisfy the demands made on them, they were compelled to purchase the articles; and in return they received a draft on Mexico from which they never realized anything.

The Mission acknowledged other calls in the same way. In October, 1816, the governor wanted four dozen sombreros. But the Mission could answer with only two dozen. On various dates the presidio of Santa Barbara received four casks of tallow drippings (manteca) weighing seventy-two arróbas and five pounds (1,805 pounds); eight casks containing forty-four arróbas and ten pounds (1,110 pounds); again, ten casks of manteca; on various occasions, soap to the value of $710; then forty fanégas (65 bushels) of corn, and ten fanégas of beans fifty fanégas (83 bushels) of corn and ten fanégas of beans; 1,147 pounds of mantecca; 112 crates of soap; thirty blankets; 101 yards of serge. In this way, by March 4, 1821, the Mission was drained. Fr. Señan notified the Captain in reply to another demand: "We have neither tallow nor manteca. Despite our poverty, the governor is demanding goat and calf hides."

Under date of December 7, 1821, the Bishop of Sonora informed Fr. Señan that the Secretary of State, two months before, on October 7, had decreed three days of public prayers for the welfare of the National Government. The decree was to be executed in the church and the missions; and, by order of the imperial council, a solemn Anniversary should be celebrated in commemoration of those who had fallen in the revolution of Independence. The missionaries of California doubtless complied, though details have not come down to us. We may mention here that the Mexican Government was not yet steeped in atheism, but believed in the efficacy of prayer for the public weal.

Fr. Señan, being vicar-forane of the Bishop of Sonora for Upper California, would inform the governor and the missionaries regarding occasional ecclesiastical decrees. Thus, under date of March 15, 1821, he notified Governor Solá that two edicts had arrived by mail from the vigilant prelate of Sonora. The first prohibited an anonymous work entitled *Exequias a la Difunta Inquisicion-Funeral of the Defunct Inquisition*. A copy of the edict was transmitted to each Mission directly where it was to be read in the church and then posted at the church door according to custom. The Inquisition did not concern the Indians, but had jurisdiction over the non-Indians only. It had to decide, as a sort of jury, cases of heresy, witchcraft, sacrileges, etc. In the whole history of Mexico not more than about fifty accused of various crimes were found guilty and executed by the decision of the Inquisition, which is a small number compared to the victims of the usurper Calles, put to death practically because they refused to regard him as the head of the Church in Mexico.

The other edict was issued by the Bishop himself. It forbade a scandalous dance called *El Balze* (Waltz) under pain of excommunication. The Bishop, moreover, reserved the absolution to himself.[2] Compared with certain so-called dances in vogue for the last twenty years (since 1905), the Waltz (except when drinking liquor was connected with it,) may be said to have been an innocent gyration. For the honor of the Indians it must be said that their dances in the missions, sexes never mingling, were entirely innocent.

It has already been noted that, although Captain De la Guerra was a real friend of the missionaries, and a very pious man, he met with firm resistance on the part of the Franciscans when he endeavored to secure stretches of land that belonged to the neophytes. They were the legal guardians and attorneys for the Indian wards of the nation, and nothing could induce them to fail in their duty to the convert Indians in their charge. Thus Fr. Señan on May 19, 1821, objected to Governor Solá's granting of the Rancho de Pirú, which belonged to Mission

[2] *Archbishop's Archives*, No. 1207.

Buenaventura. Fr. Señan described it as having a secluded territory, locked in on all sides, on one being El Conejo, on the other Simi, and on another the Rancho of Camúlos, all pertaining to San Fernando. From the Rancho de Pirú to San Fernando would be about the same distance as from San Buenaventura to the oak-groves at the heights of Santa Susana. This rancho of Pirú was the only one of any extension, and this would be found much diminished by sand hills and marshes. At all events, the Mission needed it for its neophytes.[3]

It would seem that the very best of the Spanish settlers could not get it into their heads that the Indians had as much, and indeed more, right to their native soil as the settlers to what land had been granted by viceroyal or gubernatorial decrees. With the kings and viceroys the matter stood differently; for they issued the wisest legislation in favor of the Indians, whose right to their lands they fully recognized and protected. Yet the settlers would employ every means suitable to them, under the false impression, it appears, that all the land was open to the settlers and could be or should be had for the mere asking, regardless of the neophyte needs. Hence even José de la Guerra kept on coveting and soliciting lands which he certainly did not need as much as did the neophytes.

Accordingly Father Señan and Vitoria found themselves compelled again to address Governor Solá under date of February 8, 1822, in a document which in the neat hand of Fr. Señan covered almost ten pages folio. "I see myself in the painful necessity," he wrote, Fr. Vitoria concurring, "of defending a site which is and always was the consolation[4] of this Mission. The Mission emphatically protests, and supplicates your sense of justice, not to permit the seizure of said Rancho de Pirú, firstly, because it would cause incessant disgusts, serious losses to the Mission property, and open the door for the committing of many arbitrary acts.

"Secondly. The Mission, in the persons of its neophytes, who are natives of the soil and whom it holds as sons and heirs

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[3] *Archb. Arch.*, No. 1219.

[4] "paño de lagrimas de la Mision."

of that soil, has the *prior and natural* right to the said territory. It has also the *legal right*; for Law 8, lib. 6, tomo 3, of the *Recopilacion* declares that "Convert Indians must not be deprived of the land which they may have had before."[5] It also enjoys the *pacific possession* through the action of the territorial government; for in 1804, treating of the site of Camúlos, the giving away of which was not so prejudicial to the Mission as are and would be much more the realization of Señor De la Guerra's intentions, the government declined to accede to the claims. On two other occasions, during your administration, the same action was taken, that is to say, the claims were denied.

"Thirdly, the Mission has for many years had its cattle concentrated on that Pirú site. It is going on twenty-four years since I am here at this Mission. When I came here the cattle were already concentrated and bred at the place and in the cañon of the Secpé. Everyday since have I felt and known that said site of Pirú is the consolation of this Mission, particularly in time of necessity; for it is there that one encounters cattle somewhat fat.

"Fourthly. We have heard that there is no lack of those who manifest desires that the government put boundaries to the Missions by curtailing them and restricting them to three or four leagues. A brilliant idea, indeed! and worthy to be counted among the Works of Mercy, in a country where one experiences such an inequality of pastures, in the quality of them, in the very expansive patches of shrubs and thickets wanting feed, and lacking water in many years, not to speak of the plagues of locusts and grasshoppers!

"We trust that Almighty God will assist and give copious light to the government in favor of a class of subjects, who, although the most humble to the eyes of the world, are yet the most favored by law and justice; and who in the sweat of their brow are notoriously making heavy sacrifices, and doing notable services to the King and the State! Yet, what is the compensation. . . . May Captain de la Guerra live many years; but

[5] "Que á los Indios reducidos, no se quiten las tierras, que antes hubieren tenido."

likewise let those live in peace and tranquility, who have no honors and no other salaries than the sweat of their brow and their native soil."

Fr. Señan once more refers to the *Recopilacion*, tomo 2, libro 6, title 3, as had been done back in 1804. Then, after another touching appeal to justice and to the good sense of the governor, the Fathers both sign their appeal and remonstrance. The result of the protest was that Governor Solá declined to grant either Pirú or Secpé to De la Guerra.[6]

In 1823 the main altar was adorned (?) with ten magnificent mirrors. Of what use these very expensive mirrors in gilded frames of metal or of wood were inside a church it is hard to understand; but the foolish custom of decorating(?) the sanctuaries with them was common enough in Mexico, as we have personally observed. The people appeared to have been pleased with them, and from there they were shipped to California.

The decline of Mission San Buenaventura was very marked and rapid in the third decade of the nineteenth century, as Bancroft, from whom we cull some instances, noted. In the number of cattle the Mission dropped from the first to the fifteenth place on the list. This is the more remarkable as Colton and others at this period credit the Mission with exorbitant wealth in live stock and cash! The Tables in the last chapter but one will reveal the truth. In 1822 the Fathers presented a discouraging report regarding the Mission lands and its agricultural and stock-raising projects. The neophyte Indians, however, had a number of gardens along the banks of the river, where they succeeded in raising vegetables for sale. The gardens of the Mission, too, were comparatively more productive than the grain fields.

The throb of an earthquake was again felt on January 1, 1821, and in February the weather was very cold, there being much snow and frost. On May 16, 1822, the Fathers and the neophytes took the oath of allegiance to the emperor of Mexico, Agustin Iturbide. Two months before, on March 16,

[6] *Archb. Arch.*, No. 1367; Bancroft, ii, 566.

Fabian, an Indian neophyte, was honored by being buried in the Franciscan habit. Probably he had been a Tertiary; wherefore his remains were shrouded in the garb of the Third Order of St. Francis.

From a letter which Governor Solá addressed to Fr. Señan on May 31, 1822, it is clear that the oath of Independence to the new government in Mexico was taken at Mission San Buenaventura. He writes: "Along with your note of the 16th instant, I received the acts of the Oath of Independence taken at the Mission by the Fathers and the neophytes."[7]

In the years 1822 and 1823, the measles carried off many Indians. Nevertheless, forty head of cattle were still slaughtered every week for food.

On August 24, 1823, the Mission as well as entire California suffered a severe loss through the death of Fr. Jose Senan, who at the time was Presidente and Vice-Prefect of the Missions. More particulars about this missionary will be found in the biographical sketches.

Robinson, who visited the Mission in 1829, mentions a small chapel near the beach (San Miguel) and a fine fountain in the garden. "We arrived," he writes, "before dinner, finding the Rev. Father Francisco Uría closely wrapped up in his studies, in his sitting apartment. He was the Padre and Director of the Mission which was founded in 1782, and which is situated near the seashore, at the entrance of a valley leading into the interior among the mountains. It possesses about 6000 cattle and some splendid locations for cultivation. Besides the church attached to the main building, there is a small chapel towards the beach, in which Mass is at no time celebrated except on extraordinary occasions."[8]

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[7] *Cal. Arch., St. Pap., Sacramento*, vol. xviii, p. 24.

[8] *Life in California*, page 61.

CHAPTER VII.

Greatest Sensation.—Fr. Altimira Takes to Flight —Reasons.—Last Letter. —Rev. Fr. Francisco Xavier Uria in Charge—Muenchhausen J. O. Pattie.—Father Uria's Report—Mission Ranchos.—Alfred Robinson on Fr. Uría.—The Hospitality of the California Missionaries.—Fr. Uria Forced to Retire on Account of Illness.—Fr. Blas Ordaz Succeeds. —Missions Confiscated by the Paisano Chiefs.—Supreme Government Innocent of the Crime – Administrators.—Mariano Chico.— J. B. Alvarado Usurps Government of California.—Carlos Carrillo Appointed, but is Driven out.—Famous "Battle '—Inspector Hartnell. —Administrator Rafael Gonzalez.

A great sensation was caused by the flight of Fr. José Altimira, the missionary in charge. He was a native of Spain and on that account marked for expulsion from the Mexican dominion along with all other priests or settlers whose cradle had stood in Spain. This law of expulsion was passed by the Mexican Congress on December 20, 1827. No sooner had the news reached California, than Fr. Altimira of Mission San Buenaventura and Fr. Antonio Ripoll of Mission Santa Barbara resolved not to wait to be exiled, but to leave the ungrateful country secretly. Both accordingly took passage on the American brig *Harbinger*, and on January 23, 1828, sailed for their native land. On being informed of the flight, the much annoyed Governor Echeandia reported to the Central Government that both friars had embarked under the pretext of wishing to procure clothing for the neophytes.

When this report reached Mexico, the Supreme Government was inclined to make the College of San Fernando pay the penalty for the disgrace inflicted on the Mexican rule; but the Fr. Guardian Ildefonso Arreguin declared that he knew nothing about the whole affair. Thereupon the Government turned to the Franciscan College of Our Lady of Guadalupe, Zacatecas, whose members were all native born Mexicans, and requested the Fr. Guardian to send friars to California. Minister Juan de Diós Sañedo then informed Echeandia under date of March 20, 1829; "I am advised of the flight of the two

missionaries Fr. Antonio Ripoll and Fr. José Altimira on the American frigate *Harbinger*. The Apostolic College of Zacatecas will make provisions to replace them."[1]

As soon as Governor J. M. Echeandia received the unwelcome news that Fr. Altimira had left California, he under date of January 25, 1828, notified the Fr. Comisário Prefecto, Vicente de Sarria that Mission San Buenaventura had no priest. Fr. Francisco Suñer, indeed, resided at the Mission, but he had become blind. He could therefore neither celebrate holy Mass nor administer the Sacraments, although he was able to preach and hear confessions. He was absent at Santa Barbara when Fr. Altimira took to flight. Echeandia accordingly asked that another priest be sent to the Mission, and that similar scandals should be prevented[2] Fr. Sarría then directed Fr. Francisco Xavier Uría of Mission Soledad to fill the vacancy. He himself volunteered to transfer his residence to Soledad.

This arrangement did not end the matter at San Buenaventura. Some ill-disposed persons accused Fr. Altimira of having taken away money belonging to the Mission. An examination was instituted to ascertain the truth. On February 1, 1828, Rodrígo de Pliego, a *ciudadano*, testified under oath "that he knew that Fr. Altimira left this Mission for Santa Barbara to undergo a cure for his health, and was accompanied by some *vaqueros*; that he knew the mayordomo had taken some loads of hides, boxes and barrels before the Father had gone away; but that he did not absolutely know whether the boxes and barrels contained any goods or *reáles*; that a few days later he learned that the Father had fled in the brigantine *Harbinger*, and that he at once notified the comandante of the presidio, Don José Joaquin Maitorena, of what had happened, and who in turn had told him that another Religious, Fr. Francisco Suñer[3] would come. Of other things he knew nothing."

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[1] *Cal. Arch., St. Pap., Decrees and Despatches*, vol. iv, 184-186.

[2] *Calif. Archives, Departmental Records*, vol. vi, pp. 722-723.

[3] Father Suñer was blind.

The *llavero* (gate-keeper) of the Mission, George Cosme, testified "that on the day when Fr. Altimira departed, he took with him only a little box of cigars[4] and some books; that some *vaqueros* accompanied him to Santa Barbara; that he told him (Cosme) that he was going to take a cure; but that previously he had entrusted to the mayordomo, Vicente Pico, his trunk, four barrels of red wine, one barrel of white wine, one barrel of soap, one barrel of olives, and one keg of vinegar; and that he was not aware that the Father had taken away any money whatever nor any other article. Nothing was missing."

The mayordomo, Vicente Pico, testified "that the first time he went the said Father entrusted him to take to Santa Barbara six full barrels and one box which was locked; that he did not know what either the barrels or the box contained; that the second time he went, he again took two barrels, one with soap and the other with olives, and one keg of vinegar, and two little boxes of chocolate, which is all he took by order of Fr. Altimira; that he did not know that any money or other effects of the Mission had been taken away besides those mentioned; and that he did not hear whither Fr. Altimira had gone."[5]

The mystery was cleared up by a letter which Fr. Altimira had addressed four days before his departure to George Coleman, an English convert at San Buenaventura. It read as follows:—"J. M. and J.[6] On board the brigantine Harbinger. January 23, 1828.—My Beloved Son in Christ. Health and peace in the same Lord who with His Blood regenerated us in the living Faith, through which we hope for the resurrection from the dead, which the same Jesus Christ has merited for us by being the first to rise again according to the testimony of the Apostles.

"Brother, it is only a few days since I had the religious joy of reconciling you to our holy Mother the Catholic Church and of thereby placing you, with the help of God, in the ship of

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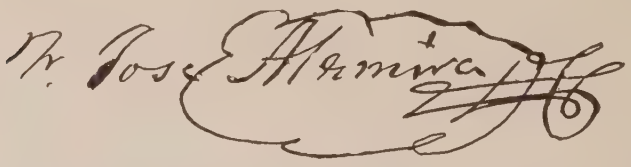
[4] See Appendix.

[5] *California Archives, Provincial State Papers, Benicia*, vol. lxvii, 219.

[6] "Jesus, Mary and Joseph!"

true salvation. Through this same means you are united with me in close spiritual and temporal fellowship. The former is inseparable because the knot that binds us does not break except through infidelity, which be far from us. Temporal fellowship, however, is easily disrupted because it depends solely on things of little consideration.

"Let me now inform you of nothing less than that we must end our temporal fellowship, which was to be together in the same country and even in the same locality. On account of occurences which neither you nor the poor Indians, my beloved neophytes, have brought about, I am on board ship to enter upon a long voyage that will take me by sea to Spain, my mother country in this world. Although at so great a distance, I shall, please God, always remember you and those of your family, all the poor Indians, my beloved neophytes, and even all the *gente de razon* in this territory, in short all those whom I love and desire to love in the Lord Jesus Christ. I have embarked secretly, in order that it might not be hindered. Such a proceeding I considered necessary, since in no other way could it have been effected.



"None of the keys nor any other thing of my beloved Mission, which I leave in your care, will you entrust to any one without the express and emphatic order of the governor of this province, whom I am notifying of my departure.

"If any one, whoever he may be, makes a show of violence against you or against the Mission, you will please make note of it; and this same that I say to you I say also to the two mayordomos of the Mission, who will report it to the governor or to the Fr. Prefecto, who possesses the chief right over the government of the Missions, or to the Rev. Fr. Missionary who may be assigned to the Mission.

"The key to my apartment is in the hands of the Rev. Missionaries of Santa Barbara, Fr. Antonio Jayme and Fr. Francisco Suñer. The drawer of the table in my apartment contains all the papers, showing the state of the Mission as it actually is.

"I doubt not that God will bless and console the poor neophytes. For it is a matter of course that the Fr. Prefecto, whom I am notifying of my departure, will soon send a missionary to the Mission.

"You and the two mayordomos will thus understand what to do to satisfy yourselves with regard to your salary; also whether you will continue to serve the Mission or cease to do so.

"To you, your family, all the Indians, and the *gente de razon*, I give my parting embrace in the spirit of Jesus Christ, that we may stand united despite the great distance in this world, and that this may be the beginning of that never ending union in the glory of God the Father, of God the Son and of God the Holy Ghost. Amen.—Yours sincerely, Fr. Joseph Altimira."[7]

James O. Pattie, a Kentuckian traveler, who claimed to have vaccinated at all the missions of California in 1829, asserts that he treated in this way one thousand persons at Mission San Buenaventura. This may be regarded as about as truthful as another statement of his which runs as follows: "Not long previous to my arrival here, two priests had eloped from the establishment, taking with them what gold and silver they could lay their hands upon."[8]

At the close of the year 1828, on December 31, Fr. Uría drew up an interesting report in obedience to the demand of the governor and his legislature. It reads:

"For lack of A B C books and primers, the school has not been established; but they have been ordered from Mr. Virmond, and when they are at hand they will be put to use. The

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[7] *Cal. Arch., St. Pap., Benicia*, vol. lxvii, pp. 222-225.

[8] *Personal Narrative*, Thwaites edition, p. 279. On Pattie and his ridiculous pretensions see our *Mission Dolores*, 407-410.

neophytes are taught the *Doctrina* in Castilian and it is explained to them in Indian.

"This Mission has little irrigated land, but much poor land. It has three reservoirs (sacas de agua) and these it uses. Two are at a distance of one league, while the third is at the rancho which the pagans call Mupu, but which we call Santa Paula, six or seven leagues to the northeast. The two near the Mission are toward the north.

"This Mission has ten orchards of fruit trees, besides vegetable gardens. It cultivates vineyards and olive groves, the products from which serve to cover expenses.

"At the end of the year 1827, there was an epidemic of measles. It lasted to the end of March, 1828. Many died, adults as well as children. Many more, male and female Indians, are dying away with the gálico, (venereal disease).

"The Mission is situated on the shore of the Pacific Ocean, at a distance of nine leagues, east of Santa Barbara. At a distance of eight or nine leagues, it has a rancho called Conejo de Señor Noriega, where there is one unmarried white man and three or four *licenciados* of Santa Barbara.

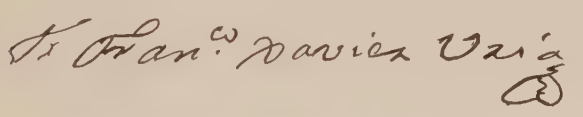
"There is another rancho named Simí to the southeast of this Mission, at a distance of twelve leagues. In ecclesiastical matters it belongs to Mission San Fernando Rey.

"In the same direction, a little more than six or seven leagues distant, the Mission has another ranch of cultivated fields. Here live continually twenty-three neophytes, old and young, and in the time of planting and harvesting, all those that can go to work.

"It has also four ranchos for sheep above the River of the Mission. The first, where six neophytes live with their wives, is one league distant. Three-fourths of a league distant from this one is another, where nine neophytes and five children reside. The third ranch is at a distance of three leagues from the preceding one. On it fourteen neophytes, old and young, make their home. Between this and the preceding ranch is the best piece of land, where the oxen, the few tame horses, and four *manadas* pasture. The land which the Mission has for the

cattle is six leagues long and three leagues wide. It is the district running from the ranchos of Noriega and Simí."[9]

In his *Life in California*, Alfred Robinson recalls a visit he made to Mission San Buenaventura. It must have occurred shortly after Pattie's alleged vaccination trip, since Fr. Francisco Xavier Uría is spoken of as being in apparently good health. "Passing onward at a rapid rate," Robinson writes, "they (Robinson and his companion) came to a range of hills, over which they passed, and a little before noon they reached the Mission of San Buenaventura. Padre Uría, recognizing the friends, was pleased to meet them, and cordially invited them to his private quarters, where they sat down to have a chat, when they made known their desire that he would provide them with means to continue their journey to Santa Barbara,



as they were anxious to reach there that evening. He pretended that it would be impossible, that the *Mayor-Domo* was away, and that it would not be easy to procure horses until the next day. They hardly believed, however, what he said, and concluded it was a mere joke, as they observed a smile on his countenance as he spoke. The hour for dinner was announced, and they passed into the dining-room, where, at the table, the necessity of their going to Santa Barbara that afternoon was discussed, and the old gentleman, with a twinkle in his eye, thought it would be as well for them to go in the morning and pass the afternoon with him. Having finished the repast, they arose, and the old gentleman wishing them a '*buena siesta*' observed, as he left them, that they would find their rooms ready for them, as if they were to meet again later in the afternoon. Reaching the outside of the building, much to their surprise, they found there fresh horses, saddled, and a new guide, ready for a start. All they had to do was to mount and

[9] *Libro de Patentes* at San Buenaventura.

set off, which they did at once, leaving the Mission in the rear, and rode on, soon reaching the sea-beach, where, fortunately, the tide was low."[10]

Here we have an excellent picture of the man in charge of the Mission at that time. Besides being an energetic missionary, he was wholly unselfish and very fond of a practical joke. He had worn himself out at Mission Soledad, so that now he was beginning to ail. By the year 1833, he had become so ill that it was necessary to remove him for medical treatment to Santa Barbara. As early as February 6, 1830, Dr. E. Anderson, then at Santa Barbara, stated Fr. Uría's condition in the following certificate: "I certify that the Rev. Fr. Francisco Xavier de Uría, at present missionary at Mission San Buenaventura, has suffered for the last twelve months from the *Piedra de Variga*, and to all appearances his infirmity is daily getting worse. He suffers also from spasms on one side of the face which is very much aggravated at the Mission. For some time he has had dropsical swellings on the legs which increased to such an extent as to deprive him of their use. In order to alleviate his infirmities somewhat, it is absolutely necessary that he give up the management of the Mission entirely; for if he retains that office, his maladies will soon be incurable. At the request of the one concerned, I issue the present certificate at Santa Barbara on February 6, 1830."[11]

No more building activities are reported till the year 1832, when Fr. Uria remarks, in his report, that everything was conserved and kept in repair as the needs of the Mission demanded, but that the chapel of San Miguel, the pride of Fr. Señan, could not be saved, the floods having destroyed it entirely.

Meanwhile, the Franciscans of the Zacatecan Missionary College had accepted the northern missions in California. The Fernandinos, therefore, that is to say, the Fathers of the Missionary College of San Fernando de Mexico, withdrew to the southern establishments, whereby it became possible to replace Fr. Uria at Mission San Buenaventura. Fr. Presidente

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[10] *Life in California*, p. 275.
[11] *Archb. Arch.*, No. 2,081.

Narciso Durán left Mission San José and took up his abode at Santa Barbara Mission, at the same time directing Fr. Blas Ordaz of Mission Santa Inés to take the place of Fr. Uria. Fr. Ordaz made his first entry at San Buenaventura in the baptismal register on June 16, 1833. At the end of that year, on December 31, he noted in the *Libro de Patentes* some improvements that had been made, the last on record. Two houses, he tells us, were arranged for the mayor-domos and four were constructed for the tanning of hides.

Efforts were also made to keep the existing buildings in repair. More he could not do; for in a short time, the management of the Mission was to be taken out of his hands, not because he had proved himself unfaithful to his trust, but for a very different reason. The lands and the property of the Mission Indians had long since whetted the greedy appetite of the paisano chiefs who were well aware that they could never get possession of what belonged to the mission as long as a friar remained in control to resist the wholesale theft. Therefore, as was the case at all the other missions in California, Fr. Ordaz was simply ousted by the mission enemies, who advanced their claims under cover of a law, called secularization decree, that had been passed without the least semblance of right and justice by an equally greedy paisano legislature. The missionaries everywhere had to surrender their charges to secular administrators, who "administered" the ill-gotten Mission property into their own keeping. Soon there was nothing left of what belonged to the Indians who, under the direction of the missionaries, had succeeded in making the lands productive. To the present day, the descendants of the mission despoilers seek to fasten the shameful robbery on the Mexican Government, but unjustly, because the Supreme Government had strictly forbidden any change to be introduced in the management of the Missions. Abundant evidence has already been adduced in our preceding volumes to prove the correctness of this statement.[12]

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[12] See *Missions and Missionaries*, vol. iii and iv. Also the volumes on the local history of San Diego and San Gabriel.

By the decree which the California legislature passed on August 9, 1834, Mission San Buenaventura was confiscated, though the perpetrators, in order to hide their sacrilegious greed, employed the euphemistic term "secularization." A supplementary decree, issued on November 4, 1834, placed Mission San Buenaventura among parishes of the second class, the pastors of which were to have a salary of $1000 a year. Of course, this together with the salary of the administrator and his clerk was to be paid from the proceeds realized by the sale of the Mission products. Under the management of the missionaries, all income of this kind went into the Mission fund for the maintenance of the Indians, whereby the Indians became the beneficiaries of their own industry. Now, however, the Indians had to wrok all the more in order to obtain not only enough to support themselves, but also, and first of all, enough to furnish the salaries saddled on the Mission. It is easy to understand that under such a system neither the producers nor what they produced could last long.[13]

The actual transfer of the Mission property was not effected however, till June, 1836. On the twentieth of that month, Governor Mariano Chico, furious over some unpleasant truths which the Fr. Presidente Narciso Durán had told him, gave orders that Fr. Ordaz should turn over to Carlos Carrillo the management of the temporalities of Mission San Buenaventura.[14] It seems, however, that the formal transfer by inventory was delayed till February, 1837. Meanwhile, the Mexican Government had appointed Carrillo to replace Juan Bautista Alvarado as governor of California. This necessitated his surrender of the post of administrator of the Mission. Rafael Gonzalez was, therefore, ordered to take charge of the temporalities. On June 4, 1838, Gonzalez wrote to Alvarado that he had taken them over with all that the Mission possessed and that he would transmit the Inventory.[15]

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[13] For the ridiculous statements of various writers on the wealth of the Mission see *Missions and Missionaries*, vol. iii, p. 633; and for the correct and exact figures see Tables in chapter xi.

[14] See *Missions and Missionaries*, vol. iv, p. 30.

[15] *Cal. Arch., St. Pap., Missions*, vol. ix, p. 49, Banc. Coll.

Before completing the story of the sordid transaction, it will be well to narrate the "great battle" that took place at the Mission. Alvarado's seizure of the government of the territory was wholly illegal; he was nothing less than a usurper. However, there was no one to dispute his aggression. At the time, not even the Mexican Government, weak as it was, dared to oust him at once. When he declared that he would submit to a decision of the Supreme Government, he was acknowledged and publicly treated as the ruler of California by Fr. Prefecto Narciso Durán. Thus he was in hopes of being allowed to remain in possession of his usurped power. In 1837, however, the Mexican Government named Carlos Carrillo governor. The nominee received his apointment in the month of September of that year. To take over the new office, Carrillo resigned as administrator of Mission San Buenaventura, and, on December 6, 1837, actually took the oath as governor of the territory. The ceremonies were held in the presence of the town council at Los Angeles, which city Carrillo promised to make his capital. Alvarado, however, had no intention of relinquishing his claim. Accordingly, two factions arose. Both gathered a motley crowd of very militant paisanos and the fight of the famous Kilkenny Cats was duplicated near Mission San Buenaventura. The "army" on either side scarcely exceeded a hundred "warriors." As was customary among them, the "terrible" conflict was carried on chiefly with tongue and pen. The participants were extremely careful not to get within gun range of one another; but the affair gave the leaders a chance to make a display of glittering uniforms, martial shakos, and trailing scabbards. Women and chilrden at least were effecively impressed. The question was which party could longest and loudest hold the field of boastful talk, resembling therein Arabian swordsmen. The northern "army" under José Castro, Alvarado's "general," proved superior to the southern muster, headed by the actually lawful but deplorably weak-kneed governor Carlos Carrillo, whose aids were the wily Pio Pico and the ever "disinterested" Juan Bandini.

"On the morning of March 27, 1838," to let Bancroft relate

what happened, "Captain Juan Castañeda (Carrillo's "general") was notified by Castro, from the *campo militar* of the 'northern division of the operations,' to evacuate the place (San Buenaventura) within one hour under assurance of protection of life and property, else force would be employed. He returned the summons, writing on the back that in case of an evacuation it must be with all the honors of war. In a second note Castro declined to make further concessions, and repeated his demand, and on the back of this note was returned Castañeda's refusal to surrender except as before offered. Yet a third summons was sent, with a threat of opening fire at once; and the reply was, "Do as you please." Firing soon began.

"The battle of San Buenaventura, though much powder was burned, was not a bloody one. Castro reports to the governor on the 28th: 'I have the pleasure to inform you that after two days of continuous firing, and with the loss of only one man killed on our side (the other side lost none), the whole force of 110 men which defended this place has fled on foot under cover of night; and at this moment I have determined that a company of mounted infantry under Captain Illa, and another cavalry company of lancers under Captain Cota, shall start in their pursuit, myself remaining here with the rest of the division and the artillery to protect this place, etc."[16]

A little more of this mouth warfare took place farther south, whereupon Carrillo allowed Alvarado to retain the office. The Mexican Government, unable to send the requisite forces to emphasize its orders, permitted Alvarado to be governor for four years more, at the expiration of which time a governor would come up from Mexico. This was unfortunate; for under Alvarado the missions were looted until little remained to be carried away.

On his official visit to the confiscated Missions, William Hartnell, the Inspector General, arrived at Mission San Buenaventura about the end of June, 1839. He was there from

[16] Bancroft, vol. iii, pp. 552-554; *Missions and Missionaries*, vol. iv, pp. 74-75.

June 25 to July 1. According to Bancroft, he found affairs in a tolerably good condition. At Santa Paula the crops looked well, while at the Mission much of it had been spoiled by squirrels. The inspector discovered that no clothing had been distributed to the Indians since the departure of Carrillo. In view of this he authorized the administrator to purchase $1,000 worth of effects on credit and to kill 200 head of cattle, in addition to the regular monthly slaughter of thirty head. Gonzalez explanied that much of the produce had been delivered to the soldiers, for which no payment was received. He had always been on friendly terms with the missionary. In July, 1839, Hartnell took an inventory. He accounted for 2,208 head of cattle, 1,670 sheep, 799 horses, 35 mules, 15 asses, 65 goats, 320 fanégas of wheat, 182 fanégas of corn, 30 fanégas of peas, 180 hides, 394 arrobas of tallow, 15 arróbas of lard, 5 barrels of brandy, 13 barrels of wine, 168 arróbas of iron, and $219 worth of soap. The debts of the Mission amounted to $3,000. The Indian community comprised 263 neophytes and 22 Indians who had license to leave.[17] Thus it would seem that Rafael Gonzalez managed the temporal affairs of the Mission satisfactorily, one of the few administrators of whom that could be said.

[17] Bancroft, vol. iii, p. 660.

CHAPTER VIII.

Administrators Costly; for Religion Disastrous.—Fr. Buenaventura Fortuni's Sad Tale.—The Good Priest is Heartbroken.—Ails in Consequence and Dies.—Hartnell's Visit.—Rafael Gonzalez Resigns in Disgust.—Mofras on Mission San Buenaventura.—Crisógono Ayala Succeeds Gonzalez.—San Buenaventura a Regular Parish Subject to the Bishop.—Gov. Micheltorena Restores the Temporalities and the Indians to the Franciscans.—Fr. Joaquin Jimeno in Charge.—Pays off a Huge Debt and Has a Surplus.—The Success of Friar over Secular Management.—The crime of the Nineteenth Century.—The United States Restores the Property of the Church and the Freedom of the Indians.

Though the secular administrator managed the temporalities of Mission San Buenaventura well enough, there was a steady increase in the debts of the Mission. This was due both to the system that placed salaried officials in charge, whereas the missionaries had received no salaries, and likewise to the fact that the soldiery continued to make their exhorbitant demands on the Mission for the necessaries of life. In this way it came about that by August 25, 1840, the debts amounted to $4,918. Another authority, Vallejo, put them at $7,227. The chief creditors were Concepcion Argüello, to whom was due the sum of $1,000; Fr. Fortuni, the salaries fixed for him, $1,983; Aguirre, doubtless for goods, $1,843; Scott, $779; and Thompson, $447.[1]

From a religious point of view conditions were far from satisfactory. Fr. Buenaventura Fortuni was stationed at the Mission with the title of pastor, but like all the missionaries he repudiated the title. He might have made life very pleasant for himself. After drawing the salary assigned to him by the arrogant paisano chiefs, he might have waited for occasional sick-calls, celebrated holy Mass every morning, and on Sundays given to the few faithful Indians who would attend the prescribed instruction on the Gospel of that day. Such an existence, however, was not in keeping with his conception of the

[1] Bancroft, vol. iii, p. 660.

true pastor's life led by the Franciscans among their neophytes in years past. Hence we find him complaining bitterly that the Indians would not attend divine services and that the administrator, the mayordomo, and the alcaldes would not urge them to do so. Under date of July 3, 1839, he gave vent to his grief in the following letter to Inspector Hartnell:

"Surprised that, during the two days after your departure, the attendance at the *Doctrina* was worse than before, I asked an Indian whether your Honor had spoken to them about the prayers. He replied that he did not know and that the alcaldes had said nothing on the subject. I spoke to the administrator. Although I do not remember what he answered, he told me he would send the alcaldes to me, as in fact he did. On my questioning them, they said: 'Father, yes, he spoke to us about the prayers and we answered him that the Father (I, myself) did not want us to pray. When I heard that, I was utterly dumbfounded. Now, in order to disprove such a calumny, how many proofs and arguments should I give you.

"In the first place, I told the administrator several times times that, if he did not oblige the Indians to attend the services, he was sinning grievously and was bound to make commensurate restitution of what he was receiving from the Mission. (Thus *Montenegro*, Lib. 2, trat. 10, prolog. nos. 1-2-3, and section 11 of the same Book and Treatise.) Indeed, I told the Indians many times, privately and publicly, to be silent, that is the very few who are wont to pray aloud when I was celebrating holy Mass. My reason was because it was more a babbling and confusion of voices than a prayer, so that I could not control my imagination sufficiently to celebrate holy Mass as I should. Thus arose such wild stories. Here is Doña Maria Concepcion who was present various times during such disorders. I directed them to say their prayers beforehand; but either no one came or only three or four girls. I did not dare to detain them after holy Mass, lest the work be delayed, the fruits of which are consumed by others.[2] Also the alcaldes and

[2] Cuyo fruto se lo comen otros.

the administrator gave orders to the rezadora.[3] Yesterday morning, I had her summoned that she might pray with some of the women who were in church; but she replied that she would not come because she had to go and fetch some firewood. The day after your departure from here, three or four girls (*mónjas*, that is, girls of the Mission), who had come to church, did not pray aloud because there was no leader."

"By the way. In the house of Don Carlos Carrillo[4] is detained a girl (mónja) from here (the Mission), an excellent *rezadóra*, despite the fact that I strenuously opposed her being taken away. What disorder and injustice! Thereupon I notified her own father. Although he was ill and departed this life soon after, he at once showed himself willing to go and get her back; but, no matter how much I wrote for that same purpose to alcalde Olivera, telling him to use his authority and have her returned, it was all of no avail.

"When I reflect on these and other disorders, which the whole world is witness of, an intense desire comes over me to run away. Hence, please use your authority, so that especially this one, whose name, I think, is Maria, may come back. Another one is held by Señor Toncon, and another. . . . I plead especially for the first.

"Yesterday, I told the administrator and the mayordomo that they ought to take at least as much trouble to have the people come to divine services as they do to have them go to work. When they told me that it was nine o'clock before the Indians went to work, on account of the difficulty of getting them out of the rancheria, we agreed with the mayordomo that about the middle of holy Mass the bell should be rung for prayers, and that immediately after holy Mass the prayers

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[3] One who led in the prayers.

[4] The same Carrillo who, in 1838, had been appointed governor of California, but to whom Alvarado had refused to yield. Verily, one may here exclaim: "If in the green wood they do these things, what shall be done in the dry " (Luke xxiii, 31.) If men of Carrillo's standing were guilty of such things, what may be inferred with regard to the rabble. Poor missionaries! Such girls were practically regarded as slaves, and often treated most cruelly.

should begin; whereafter they should go to work without first returning to their homes. For that reason I celebrated holy Mass later, so that they might have time to take breakfast beforehand." So it was nothing but work, work, work! For what purpose? Just so the administrator and other useless officials might secure their salaries. It was not six hours a day for labor and the rest for divine services and diversions. Even the half hour for holy Mass was begrudged the poor Indians, who had ceded their liberty and their lands that they might serve God in a rational way, and possess their property in peace. Nay, they must work, work, and lose their lands besides. This was slavery, indeed.

"Yet they have upset everything for me, although the alcalde came to ask me and I told him the same on which we agreed yesterday. At the call of the bell, in the middle of the holy Mass, they began to recite the prayers, but so badly that it required little more and I would have silenced them. When called to account for not having observed what was told them yesterday, they replied that the mayordomo had so ordained. What hopes can there be of arranging things properly? Let this molestation suffice, and may you command what in the Lord you find proper."[5]

Poor Fr. Fortuni had to put up with this distressing condition for one year, five months, and sixteen days, when God Himself came to the relief of his faithful servant. The sorely tried missionary went to Santa Barbara for a cure, and here, on December 16, 1840, he passed to a better life. Nine days later, on December 25, Administrator Gonzalez notified the governor that Fr. Buenaventura Fortuni, their pastor, had died at Santa Barbara, whither he had gone on December 16 for the purpose of consulting the pyhsician.[6]

On March 14, 1840, Fr. Fortuni wrote to José de la Guerra that he was transmitting a bill of exchange of $2,200 on the gentlemen of the *junta del Fondo Piadoso de California* in favor

[5] For details on the daily routine at the Mission under the kindly rule of the Fathers see *Missions and Missionaries*, vol. ii, pp. 242-278; 549-583.

[6] *Cal. Arch., St. Pap., Missions*, vol. ix, pp. 458-459.

of Don José Antonio Aguirre, the amount of his *sinodo* as missionary at $400 a year, value received.[7]

When Hartnell arrived at Mission San Buenaventura, on August 23, 1840, the neophytes presented themselves through their alcaldes to tell him that he should petition the government not to take from them the place called Santa Paula."[8]

A glimpse into the financial conditions of the Mission is afforded us by the following reports of its administrator, Rafael Gonzalez:

September 30, 1840: Receipts, $431.6; Expenses, $402.6; Balance, $29.0.

November 30, 1840: Receipts and Assets, $3,392.2; Expenses, $971.1.

December 7, 1840: Receipts, $735.0; Expenses, $970.0 Deficit, $235.0.

February 26, 1841: Receipts, $1,812.0; Expenses, $385.0.[9]

On December 6, 1841, the administrator, Rafael Gonzalez, wrote to the secretary of the governor in reply to the latter's official note of November 8, 1841, relative to the complaint which the Indians had made to the government against the severe punishments he applied to them. The administrator informed the secretary that he inflicts the said punishments when they commit roberies, abductions of a woman, concubinage, and other crimes of equal gravity; and that he would continue to do so, because he believed that in no other way could they ever be corrected; and that if his way of proceeding were not approved, he would resign his office.

On February 5, 1842, Gonzalez actually presented his resignation as administrator of the Mission, in order to attend, as he claimed to his private affairs. He declared that during the four years that he discharged the office, from May, 1838, to date, he had conserved the *finca* (property) in good condition,

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[7] *De la Guerra Papers*, vol. vi, p. 88. Banc. Coll.

[8] Hartnell's Report of August 26, 1840; *Cal. Arch., St. Pap., Missions*, vol. xi, pp. 166-173.

[9] *Cal. Arch., St. Pap., Missions* vol. ix, pp. 452-453; 455-456; 471-472; 484-485.

MISSION SAN BUENAVENTURA FROM THE REAR. OCEAN IN THE DISTANCE

partly through his own efforts and partly through the wise dispositions of the government, with which he had complied to the letter.[10]

From Mofras, who visited the Mission of San Buenaventura in 1841, we learn some interesting particulars regarding the state of the Mission at this time. He writes:

"The Mission of San Buenaventura is about ten (?) leagues west of San Fernando, about ten southeast of Santa Barbara, and only about a mile from the shore of the ocean. In 1834, the establishment was supporting eleven hundred Indians. It owned 4,000 head of cattle, 1,000 horses, 6,000 sheep, and it harvested 2,500 fanégas. At present, it has about three hundred Indians and, at most, one thousand head of cattle, large and small. There is no missionary at the place. The last Spanish Padre, Fr. Ventura Fortuni, died lately; and divine services are held now from time to time by one of the two Franciscans of Santa Barbara. The location of San Buenaventura is very beautiful. It lies on the bank of a little stream of the same name. Its extensive fields are irrigated by the Santa Clara River, which empties into the sea a few leagues to the south. During fair weather trading vessels are able to mor within two miles from the Mission in a little bay, sounding from five to eight fathoms. On the way from San Fernando a spur of the Sierra drops off to the west into a chain of sloping foothills, over which it takes three hours of travel to pass. At their base extends a green plain to the distance of fifteen leagues; and in about the center of the plain are several ranchos and the rich farm of Simí. The farms of Simí and Conejo have been abandoned. The gardens and orchards, which are very productive, have many banana, orange, and palm trees; but since no Religious is at hand to look after them, hardly anything is realized from these stately groves. The Mission building is in a rather bad condition. The rancheros have taken possession of some of the apartments.

"The Indians of San Buenaventura are famous all over California for their cleverness in basket-weaving. Specimens of

[10] Ibidem, vol. ix, pp. 480-481; 451.

their handicraft, done in soft rush and bright feathers, are extremely delicate and perfectly water-tight. Nowadays it is difficult to procure any of them, since nearly all the Indians skilled in this work have returned to their tribal associations."[11]

On February 7, 1842, Manuel Jimeno. Governor Alvarado's secretary, directed the administrator of the Mission, Rafael Gonzalez, to abstain from chastizing the Indians with a greater number of lashes than was determined by the late inspector. This it was probably that angered the administrator and impelled him to hand in his resignation. On March 16, of the same year, he was informed by the secretary that his resignation had been accepted and that another would be appointed in his place. Directions to turn over his charge of the Mission to Crisógono Ayala came on July 24, following. On this same day, Ayala was informed of his appointment; and on September 24, he took over the management and the property, of which he then informed the governor.[12]

From April 6 to 9, 1843, the Rt, Rev. Bishop Garcia Diego confirmed as many as 182 persons at the Mission. It was the first time that he visited the place. He was accompanied by his secretary, Fr. González Rúbio.

Subsequently, Fr. Narciso Durán, the Commissary Prefect of the Franciscans of the southern part of California, surrendered Mission San Buenaventura to the Bishop, whereby it became a parish under the immediate jurisdiction of the Bishop. The first secular priest appointed for the place was the Rev. José Maria Rosales, who had been ordained on October 8, 1843. His appointment was made on November 9th of that year. His duties were restricted to the spiritual affairs of the Mission. When Governor Micheltorena restored the mission temporalities to the Fathers and the Indians, Father Rosales continued in charge of San Buenaventura. His salary was one half of the revenues of tithes. This together with the ren-

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[11] Mofras, pp. 365-367.

[12] *Cal. Arch., Dep. Rec.*, vol. xii, pp. 167, 171, 188-190; *St. Pap., Missions*, vol. x, pp. 313-314.

tals obtained from the property was thought sufficient for his support.[13]

Under date of August 1, 1845, Fr. Durán wrote to Governor Pio Pico: "I am informed that, as a result of the soldiers passing through early in the year, Mission San Buenaventura as well as others has suffered great losses. Hence I do not know whether or not it will be able to furnish the supplies demanded."[14]

By a decree of March 29, 1843, issued in keeping with instructions from the Government in Mexico, Governor Manuel Micheltorena restored to the Franciscan missionaries the management of the Missions in California. Thus, after hired and salaried seculars had ruled since 1836, San Buenaventura once more came into the control of the friars. It had not fared as badly as some of the other missionary establishments, because its administrators, during these seven years, happened to be less greedy; for all that, the temporalities had decreased steadily, due to the salaries they had to furnish and also to the demands made by the governors and the military. As regards the spiritual state of the Mission, Fr. Fortuni's pathetic description speaks for itself. Mission San Buenaventura was attended alternately by Fr. Prefecto Durán and Fr. Antonio Jimeno. The latter managed the temporalities until he was relieved through Pio Pico's animosity against the Mission System—the system which prevented him and his gang from gratifying their greed at the expense of the neophytes. While in charge, Fr. Antonio Jimeno endeavored to place the temporalities of the Mission on some sort of firm footing. He took no salary for his services and thus succeeded in his efforts, as may be gathered from the laconic report which Fr. Durán made at the request of the Mexican Government on March 18, 1844. "Mission San Buenaventura," he writes, "is preserved in a passably good condition. It has enough to support the Indians.

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[13] *Archb. Arch.*, Nos. 2,309, 2,335.

[14] Ibidem, No. 2,309. The troops referred to were those of José Castro and of Micheltorena, who passed through in January, 1845. See *Missions and Missionaries*, vol. iv, pp. 326-330.

The temporal administration of this Mission is in the hands of Fr. Antonio Jimeno of Santa Barbara. The spiritual affairs, have been placed exclusively in charge of a recently ordained secular priest, the Rev. José Maria Rosales."[15]

In the following year, on May 22, 1845, Fr. Antonio Jimeno, in reply to accusations made against the missions by the greedy paisano clique of the time wrote as follows: "This Mission, which is temporally in my charge, at present owes nothing more than eighty-two hides to Fr. Durán and $200 to other parties, which debts were made during my time. The assets, however, consist of grain, manteca, tallow, a few hides, $180 worth of soap, and $20 in cash; enough to wipe out the debts and leave a surplus. Two years ago, when I assumed management from the secular administrator, I found a debt of $2,515. Neither sales nor donations of Mission property were made during my time."[16] This proves that missionary management was far more economical than secular administrator rule. The Missions would thrive, and the Indians would fare well in charge of unsalaried missionaries if paisano greed only had let them alone.

This clear statement is proof positive that, if the unscrupulous paisano chiefs and their henchmen had regarded the Indian Missions as sacred as they were and are held sacred the world over, except in the California of that dark period from 1833 to 1846, and had considered their property as inviolable as the property of private citizens, those missionary establishments would have prospered as they prospered before sacrilegious hands wantonly destroyed them. Why would the paisano chiefs and their henchmen cover themselves with infamy, covet what belonged of right, divine and human, to the Indian native converts, more so than the property of the settlers belonged to the immigrants!

The Indians had cultivated the land of their birth, and had rendered it productive under the guidance of unselfish, unsalaried missionaries. They had been promised that they should possess it all in peace as their very own when they or their

[15] *The Missions and Missionaries*, vol. iv, 323; 355.

children had learned to manage it to their own advantage. Instead, against the express prohibition of the Supreme Government of Mexico, with a stroke of the pen, the inglorious Pio Pico, encouraged by his equally covetous clique, declared the native Indian converts had no right to the land inherited from their ancestors. Both, the Indians and their spiritual guides, were made homeless. Both were ousted in order that strangers might enjoy the fruit of Indian industry. Is it saying too much when we stigmatize the transaction as *The Crime of the Nineteenth Century*?

The United States Government, as did the Royal Government of Spain, jealously guards the right of the Indians to the land in their Reservations (another name for Missions in the civil sense). No one would dare to deprive the Indians of the birthright to their lands and to their existence. Only in California such a scheme was carried out until the United States Flag began to wave over the customhouse at Monterey on July 7, 1846. Unfortunately this liberator of the Church and of the Indians appeared fifteen years too late to save even a portion of Indian lands, although the freebooters were compelled to restore the property assigned to Religion as will be seen presently.

CHAPTER IX.

Pio Pico Hastens to Wipe out the Missions. —Cammissioners Appointed. —Father Durán's Generosity.—Mission San Buenaventura Leased. —Mexican Government Stops Proceedings.—Montesdeoca Order.—Mission Sold Nevertheless.—The Deed of Sale, or Title Deed. —Sale Declared Illegal by United States Land Commission. —Restored to the Catholic Church.—United States Patent Signed by President Abraham Lincoln.

Pio Pico, the last and inglorious governor of Mexican extraction, seems to have feared that the National Government of Mexico might upset his plans for wiping out the Missions. For this reason he hastened to have his four assemblymen, Botello, Figueroa, Carlos Carrillo, and Ignacio del Valle, pass the Decree of May 28, 1845. This provided that some Missions should be rented and others converted into pueblos. It was an illegal action and clearly in opposition to the wishes of the Mexican Government; but Pio Pico was well aware that the Supreme Government had its hands full and could not prevent the wholesale steal. The afore-mentioned decree was only a preliminary to the last act in the drama. Pio Pico would not rest till he had wiped out the Missions entirely.

On July 1, 1845, he informed the Fr. Presidente of the northern Missions: "I have already appointed a commission composed of Don Andres Pico (his brother) and Don Juan Manso, who are immediately to proceed to draw up the inventories of the Missions so that their leasing may be effected as well as all else that the decree enjoins. . . . This commission will begin its labors immediately at Mission San Gabriel, and from there it will proceed to the others toward the north. For this reason, I must ask Your Reverend Paternity to transmit to me by the bearer of this note your commands to the Religious of San Gabriel, San Fernando, and San Buenaventura, in order that the commissioners for the Missions may suffer no delay nor inconvenience whatever in their functions."[1] On the

[1] *Missions and Missionaries*, vol. iv pp. 380-381. For details on the subject see our *Mission San Gabriel*, pp. 238-240.

next day Pio Pico addressed a similar note to Fr. Durán. The latter, on July 3, 1845, directed a circular to the Fathers, telling them to comply. There was no use resisting and no court existed in California to which appeal could be made in behalf of the Indian owners. As for the Mexican Government, it was too far distant. However, when a few days later he divined Pico's real object, Fr. Durán bitterly deplored having submitted so readily.

Mission San Buenaventura was among those to be leased to the highest bidder. When the two comisionados reached this Mission, they had to acknowledge an act of unselfishness in Fr. Durán, of which they and those who sent them proved themselves incapable. On July 28, 1845, Andrés Pico and Juan Manso notified Governor Pio Pico that the Fr. Prefecto had donated all that was due him from Missions San Buenaventura and Santa Inés to the neophytes of those Missions.[2]

The two commissioners were supposed to draw up an inventory. Very likely they did so, although that document has not been found. On December 5, 1845, Pio Pico rented Mission San Buenaventura for nine years to Narciso Botello and José Arnaz for an annual sum of $1,630.[3]

On December 9, 1845, Ramon Valdez, the governor's secretary and in charge of San Buenaventura, writes that the governor had determined to deliver the real estate, furniture, animals, as also the labor implements and the alambiques belonging to said Mission to José Arnaz, after making an inventory; but that it was not the intention of the governor that in the lease be comprehended the sowings, liquors, hides, cebos, manteca, soap, saddles, whips, and coin.[4]

Before anything more was done by the Pico gang against the remnant of the Missions, an order came from the National Government which is commonly known as the Montesdeoca Order. It was dated November 14, 1845, and was submitted,

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[2] *Cal. Arch., St. Pap.*, vol. xi, p. 969.
[3] *Cal. Arch., St. Pap., Missions*, vol. xi, pp. 984-988.
[4] Ibidem, pp. 732-733.

according to Bancroft, to the assembly on April 15, 1846.[5] This document addressed to Pio Pico read as follows: "Most Excellent Sir: – His Excellency, the President (José Joaquin de Herrera), has been informed that the government of your Department has ordered to be put up at public sale all the property pertaining to the Missions of said Department, which your predecessor has ordered to be returned to the respective missionaries for the management and administration of their temporalities. He has therefore been pleased to direct me to say that the said (Pico) government will report upon those particulars, suspending immediately all proceedings respecting the alienation of the afore-mentioned property until the Supreme Government has reached a resolution. God and Liberty. Mexico, November 14, 1845. Montesdeoca, Minister of Justice and Public Instruction."[6]

If this note was presented to the assembly, it is needless to say that the members thereof are equally guilty with Pio Pico for the destruction of the Missions. At all events, Pio Pico continued to sell the Missions. San Buenaventura's turn came on June 8, 1846, when it was delivered to José Arnaz for the sum of $12,000, of which sum the Indians received nothing.[7]

The Deed of Sale, Title-Deed or *Escritura de Venta*, reads as follows: "Having been previously authorized by the Most Excellent Assembly to alienate the missions for the purpose of paying their debts and preventing their total ruin, as well as for the purpose of securing adequate resources for general defense in case of foreign invasion, which according to recent information is imminent; and remembering that Señor Don José Arnaz had performed substantial aid for the better conservation and security of the Department under the guarantee of just indemnification when the public treasury should be disembarrassed; and there being no way or means to cover the amount for which this government is justly indebted to him, both for the payment of what he has at various periods furnished to the

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[5] Bancroft, *California*, vol. v, p. 560.

[6] *Missions and Missionaries*, vol. iv, p. 455.

[7] Ibidem, p. 507.

MISSION SAN BUENAVENTURA IN 1880. FRONT VIEW. ETCHING BY H. C. FORD

government, and of what has just now been received, in all $12,000; and reflecting how all that requires attention and consideration urges the use of the authority wherewith I find myself invested(?) by the Supreme Government(!), and by decree of the Most Excellent Assembly of April 13 last, I have concluded to make actual and effective alienation in perpetuity to the said Don José Arnaz of the Mission of San Buenaventura, in accordance and in conformity with what has been agreed upon, including all the appurtenances recorded and known to be connected therewith, consisting of lands, property, fields and live stock, in testimony of which and for its validity the following conditions are made:

"1. He shall, at the latest within the space of one year, pay to the creditors of Mission San Buenaventura those accounts which will appear justified.

"2. From now on and forever, he shall furnish, at his own expense, whatever is necessary for the subsistence and clothing of the ministering priest who at any time shall subsist there; and for the maintenance of Divine Worship, leaving for the benefit of said Father the apartments which he now occupies for his habitation.

"3. No one will be able to allege enormous damage in consequence of this sale on the part of any one; but the excess, whether of a small or large amount, shall belong to the purchaser, because it is the just value which the said Mission actually has, and there is no one else who would give more for it.

"4. The lands of which mention is made comprise the Laguna Huéneme, Palo Alto, the cultivated fields of Santa Paula, the Mission Cañon, and all those that have not been granted by a just title from the government, and which are recognized as property belonging to the establishment concerning which sale is made, with all the lands, live stock, implements, and whatever else may pertain thereto.

"In consequence, I declare by these present letters the Señor above mentioned to be the legitimate owner of the said Mission San Buenaventura under the said conditions."[8]

[8] *Missions and Missionaries*, vol. iv, pp. 509-511.

The title of José Arnaz, says Bancroft, "though confirmed by the courts in later years, was not recognized by the U. S. Government in 1846-1848, and he was even ousted as lessee in 1848, Isaac Callaghan obtaining a lease from Colonel Stevenson, and being also Juez Auxiliar, as José Moraga and Francisco Ortega had been before. . . . The Arnaz title was finally confirmed by the Land Commissioner and the U. S. Courts, though litigation lasted many years, and many men in that region still regard the title as fraudulent. I have found no satisfactory reasons to doubt that the sale was made in good faith."[9]

The sale was declared illegal, nevertheless, by the U. S. Government, as will appear presently. Callaghan received his appointment for the office of auxiliary judge from Military Governor R. B. Mason, as the following document shows: "Know all men by these presents that I, Richard B. Mason, Colonel 1st Dragoons and Governor of California, by virtue of authority in me vested, do hereby appoint Isaac Callaghan a subordinate alcalde for the Mission of San Buenaventura, in the district and jurisdiction of Santa Barbara, vice Ortega removed. Given at Monterey, Cal., this 11th day of June, 1848, and the 72nd year of the Independence of the United States. R. B. Mason, Colonel of Dragoons and Governor."[10]

In the fall of the same year, the Rev. José M. Rosales was removed from the Mission, as the following document demonstrates. It was addressed at Santa Barbara on October 4, 1848, to Governor Mason by Fr. José Gonzalez Rúbio. He informed the governor that he had been insulted by the Presbyter Don José Maria, who was removed from the charge of the parish of San Buenaventura, and that seeing his insubordination, the same was sent to Monterey that he might be transferred to the Republic of Mexico.[11]

It has already been intimated that Pico's Deed of Sale was illegal, because he had no authority to sell anything per-

[9] *California*, vol. v, p. 634. Hardly in good faith on the part of Pico.
[10] *Halleck's Report*, pp. 564-565.
[11] *Cal. Arch., Unbound Documents*, pp. 407-408. Banc. Coll.

taining to the Missions. The United States Land Commission so declared and this decision was later confirmed by the United States Court. This was due to the steps taken by Most Rev. Archbishop José Sadoc Alemany, O.P., of San Francisco. The following Patent issued by President Abraham Lincoln and the accompanying plat briefly relates the story of the legal proceedings with their outcome. For details we refer the reader to the fourth volume of *Missions and Missionaries of California.*

THE UNITED STATES OF AMERICA

To All To Whom These Presents Shall Come, Greeting:

Whereas it appears from a duly authenticated transcript filed in the General Land Office of the United States that pursuant to the provisions of the Act of Congress approved the third day of March, one thousand eight hundred and fifty-one entitled "An Act to ascertain and settle the Private Land Claims in the State of California," Joseph Sadoc Alemany, Roman Catholic Bishop of the Diocese of Monterey, in the State of California, as claimant, filed in his petition on the 19th day of February 1853, with the Commissioners to ascertain and settle the Private Land Claims in the State of California sitting as a Board in the City of San Francisco, in which petition he claimed the confirmation to him and his successors of the title to certain church property in California, "to be held by him and them in trust for the religious purposes and uses to which the same have been respectively appropriated," said property consisting of "church edifices, houses for the use of the clergy and those employed in the service of the church, church yards, burial grounds, orchards, and vineyards with the necessary buildings thereon and appurtenances," the same having been recognized as the property of said Church by the laws of Mexico in force at the time of the cession of California to the United States, and whereas the Board of Land Commissioners aforesaid on the 18th day of December, 1855, rendered a decree of confirmation in favor of the petitioner for certain lands described therein to be held "in the capacity and for the uses set

forth in his petition, the lands at the Mission of San Buenaventura being described in said decree as follows:"

"The Church and the buildings adjoining thereto, erected in the form of a quadrangle, constituting the buildings known as the Church and Mission buildings of the Mission of San Buenaventura, situated in Santa Barbara County, together with the land on which the same are erected and that included in said quadrangle and the curtilage and appurtenances thereto belonging, and the Cemetery enclosed by an adobe wall and adjoining said Church, also a garden situated southwest of said quadrangle and at the distance of about one hundred feet from said cemetery, enclosed by an adobe wall, being the same used and occupied by the priest of said Mission, and the same delineated on Map numbered 5 in the atlas aforesaid and therein designated by the words 'Garden and Orchard.'

"And whereas it further appears from a certified transcript filed in the General Land Office, that an appeal from said decree or decision of the Commissioners havng been taken on behalf of the United States to the DistrictCourt of the United States for the Southern District of California, and it being shown to the Court that it was not the intention of the United States to prosecute further said appeal, the said District Court on the 15th March, 1858, at the regular term "ordered that said appeal be dismissed and said appellee have leave to proceed under the decree of the said Land Commissioners in his favor as the final decree." And whereas under the 13th section of the said Act of 3d March, 1851, there have been presented to the Commissioner of the General Land Office a plat and certificate of the survey of the tract of land confirmed as aforesaid, authenticated on the 6th day of August, 1861, by the signature of the Surveyor General of the Public Lands in California, which plat and certificate are in the words and figures following to wit:

U. S. Surveyor General's Office,
San Francisco, California.

"Under and by virtue of the provisions of the 13th section of the Act of Congress of the 3d of March, 1851, entitled, An Act

to ascertain and settle Private Land Claims in the State of California, and of the 12th section of the Act of Congress approved on the 31st of August, 1852, entitled An Act making appropriations for the Civil and Diplomatic expenses of the Government for the year ending the thirtieth of June, eighteen hundred and fifty-three and for other purposes, and in consequence of a certificate of the United States District Court for the Southern District of California, of which a copy is annexed having been filed in this office, whereby it appears that the Attorney General of the United States having given notice that it was not the intention of the United States to prosecute the appeal from the decision of the said District Court, said decision having confirmed the title and claim of Joseph S. Alemany, Bishop, etc., to the tract of land designated as the "Church and Mission buildings adjoining thereto, erected in the form of a quadrangle, constituting the buildings known as the Church and Mission buildings of the Mission of San Buenaventura, situated in Santa Barbara County. The said appeal has been vacated, and thereby the said decision in favor of Joseph S. Alemany, Bishop, etc., has become final. The said tract has been surveyed in conformity with the grant thereof and the said decision, and I do hereby certify the annexed map to be a true and accurate plat of the said tract of land as appears by the field notes of the survey thereof made by J. E. Terrell Deputy Surveyor in the month of December, 1860, under the directions of this office, which having been examined and approved, are now on file therein, And I do further certify that in accordance with the provision of the Act of Congress approved on the 14th of June, 1860, entitled 'An Act to amend an Act entitled An Act to define and regulate the jurisdiction of the District Courts of the United States in California in regard to the survey and location of the confirmed private land claims,' I have caused to be published once a week for four weeks successively in two newspapers, to wit: The Santa Barbara Gazette, published in the County of Santa Barbara, being the newspaper published nearest to where the said claim is located, the first publication being on the 26th day of Septem-

ber 1861, and the last on the 17th day of October, 1861: also in the Southern News, a newspaper published in the City and County of Los Angeles, the first publication being on the 6th day of September, 1861, and the last on the 27th day of September, 1861, a notice that the said claim had been surveyed and a plat made thereof and approved by me. And I do further certify that the said approved plat of survey was retained in this office during all said four weeks and until the expiration thereof subject to inspection. And I do further certify that under and by virtue of the said confirmation, survey, decree and publications, the said Joseph S. Alemany is entitled to a patent from the United States upon the presentation hereof to the General Land Office for the said tract of land the same being bounded and described as follows, to wit:

"A tract of land designated as "The Church and Mission buildings and tract No. 1 on the Map. Beginning at a mound of rocks, from which the south west corner of the cemetery bears north three degrees west, distant fourteen links.

"Thence, according to the true meridian, the variation of the magnetic needle being fourteen degrees ten minutes east, north eighty seven degrees east, one chain and fifty links to a point opposite the corner of the Church thence parallel with the Church two chains and thirty links to a point opposite the corner of the Church, thence parallel with the adjoining building three chains and twenty-five links to a point opposite the south east corner of the building, thence crossing entrance to garden, four chains and thirty-two links across entrance to the south west corner of said building,—thence along same seven chains and seventy links to the south east corner of said building, Station, from which the quarter section corner in Section four on offset line through Township Two, North, Range Twenty-three west bears north thirty-six degrees forty-five minutes east, distant seventeen chains and fifty links.

"Thence north, three degrees west, three chains and fifty links to a corner of the building, thence along a wall three chains and eighty-four links to a mound of rocks, Station.

"Thence parallel with the wall, thirty-four links distant from

it, south eighty-seven degrees west two chains and forty links to a corner of the building,—thence along said building seven chains to a corner of the same, seven chains and seventy links to a mound of rocks, Station, and

"Thence parallel with said building, seventy links distant from it, south three degrees east, one chain and seventy-five links to the north west corner of the cemetery, thence along same, three chains and seventy links to the south west corner of the same, three chains and eighty-four links to the place of beginning. Containing two acres and ninety-six one hundredths of an acre, and being designated upon the plats of the public surveys as Lot number thirty-seven, Township Two, North, Range Twenty-three West of the San Bernardino Meridian.

"A tract of land designated as the Garden and Orchard, and tract No. 11 on the Map.

Beginning at the north east corner of the same, from which the south west corner of the cemetery bears north fifty-seven degrees east, distant two chains and thirty links.

"Thence, according to the true meridian, the variation of the magnetic needle being fourteen degrees ten minutes east, north seventy-nine degrees west, along the wall of this tract ten chains and sixty-eight links to the north east corner of a house situated in the northwest corner of this tract, eleven chains and sixty-eight links to Station, at the north west corner of the house.

"Thence south eleven degrees west, sixteen chains and seventy-six links to the south west corner of the tract.

"Thence south seventy-nine degrees east, eleven chains and sixty-eight links to the south east corner of this tract, Station, and

"Thence north eleven degrees east, sixteen chains and seventy-six links to the point of beginning. Containing nineteen acres and fifty-eight one hundredths of an acre, and being designated upon the plats of the public surveys as Lot number thirty-eight, Township Two, North, Range Twenty-Three West of the San Bernardino Meridian:

"A tract of land designated as the vineyard and tract No. III, on the map. Beginning at the south east corner of the same, from which the northeast corner of tract No. II, bears South two degrees forty-five minutes west, distant forty-two chains and eighty-eight links.

"Thence, according to the true meridian, the variation of the magnetic needle being fourteen degrees ten minutes east, along the stone wall enclosing this tract, north fifteen minutes west, eleven chains and eighty links to a corner of this tract, Station.

"Thence, north thirty degrees west, four chains and sixty-five links to a corner of this tract, Station.

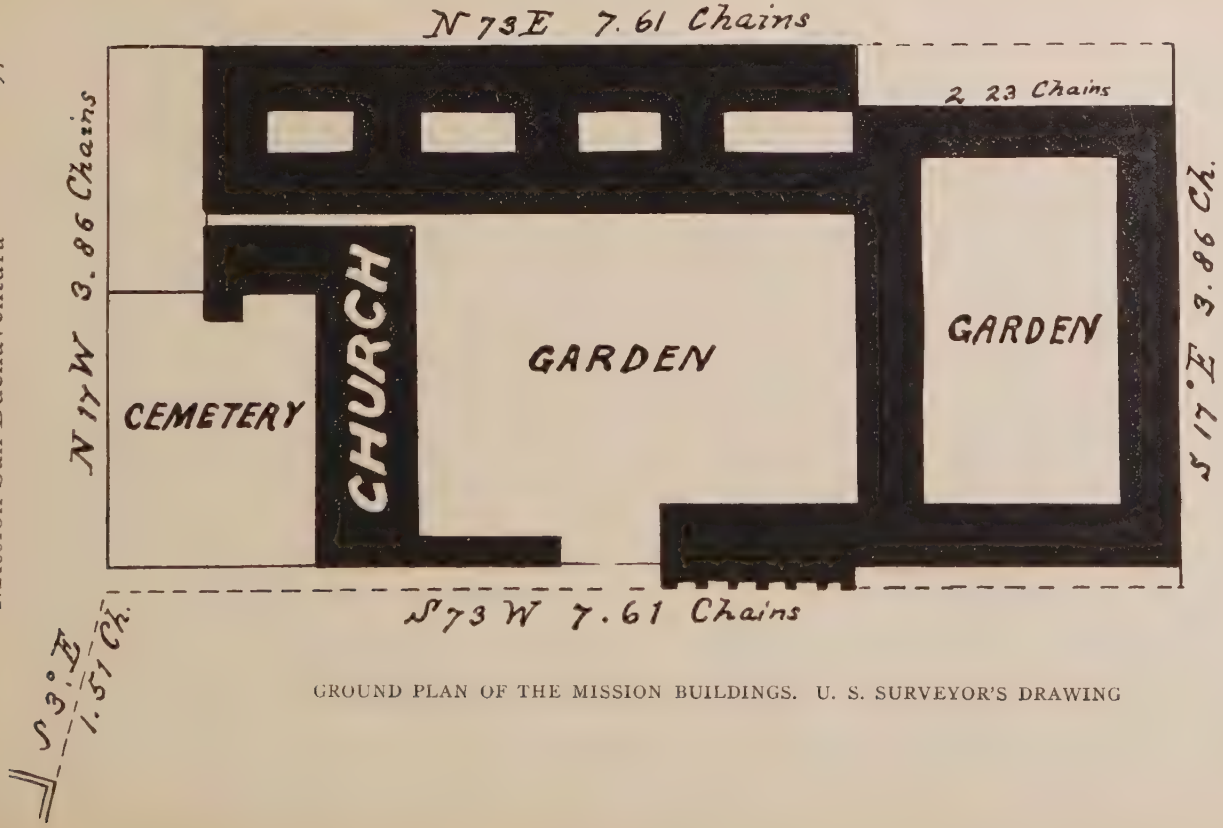
"Thence, north, seventy-three degrees thirty minutes west, four chains and eighty-two links to a corner of this tract, Station.

"Thence, south, seventeen degrees thirty minutes west, fifteen chains and five links to a corner of this tract, Station, and

"Thence, south, seventy-six degrees east, eleven chains and eighty links to the point of beginning. Containing thirteen acres and seventy-three one hundredths of an acre, and being designated upon the plats of the public surveys as Lot number thirty-nine, Township Two, North Range Twenty-three west, lot number thirty seven, Township Three North Range Twenty-three west of the San Bernardino Meridian.

"In witness whereof I have hereunto signed my name
"officially, and caused the seal of my office to be
"attached at the City of San Francisco, this 23d day
"of October, A. D., 1861.
"E. F. Beale, U. S. Surveyor General."

NOW KNOW YE, That the United States of America, in consideration of the premises and pursuant to the provisions of the Act of Congress aforesaid of 3d March, 1851, HAVE GIVEN AND GRANTED, unto the said Joseph S. Alemany, Bishop of Monterey and to his successors, "in trust for the religious purposes and uses to which the same have been respectively appropriated," the tracts of land embraced and described



GROUND PLAN OF THE MISSION BUILDINGS. U. S. SURVEYOR'S DRAWING

in the foregoing survey, but with the stipulation that in virtue of the 15th section of the said Act, the confirmation of this said claim and this patent "shall not affect the interests of third persons."

"To Have and To Hold the said tracts of land with the appurtenances, and with the stipulation aforesaid, unto the said Joseph S. Alemany, Bishop of Monterey, and to his successors, in trust for the uses and purposes as aforesaid.

In testimony whereof, I Abraham Lincoln, President of the United States, have caused these letters to be made, and the Seal of the General Land Office to be hereunto affixed.

Given under my hand at the City of Washington this twenty third day of May, in the year of our Lord One Thousand Eight Hundred and Sixty Two, and of the Independence of the United States the Eighty-Sixth.

By the President,

A. Lincoln

By W. O. Stoddard, Secretary.

J. N. Granger, Recorder of the General Land Office. Recorded Vol. 4, pages 102 to 107 inclusive.

ED. JS.

Recorded at the request of Rt. Rev. Francisco Mora, June 23d, A.D. 1874, at 4 o'clock, P.M., in Book I of Patents, Pages 16 to 27 inclusive, Records of Ventura County, California.

John T. Stow,
Recorder.

CHAPTER X.

Life at the Mission. —Annual Reports. Daily Routine. —Baptismal Registers. —Burial Registers. —Touching and Instructive Entries. —Tragedies. —Theological Questions. —Remarkably Solid Piety of Some Indians. —The Habit of St. Francis as Burial Shroud. —Burials in Coffins. —Some Noble Indian Characters.—Sacrament of Confirmation Conferred by Fathers Serra and Lasuén. —The First Bishop of California.

Little has thus far been said regarding the spiritual activities of the missionaries who labored at San Buenaventura, although the conversion of the Indians to Christianity was the real object of their existence among the natives. Nevertheless, here as at the other Missions, the Franciscans neglected to furnish posterity with details on the subject, beyond reporting the annual summary of Baptisms, Marriages, Burials, Confirmations, Confessions, and Communions of their neophytes. To the governor, viceroy, and king of Spain these figures told a story that was clear enough, because they understood what these numbers involved. Being Catholics, and therefore aware of the regulations of the Catholic Church, those officials saw that from morning till night and during a great part of the night, the missionaries were occupied in teaching the Christian Doctrine to the neophytes and in preserving their converts in the Christian Faith. Morning and evening, the Indian parents and other adults recited the entire Doctrina together with one of their spiritual guides. Twice a day, too, the children were taught to recite and to understand the same Doctrina. The result was that during successive generations their descendants, although they hardly ever saw a priest, would recite in common, in their little chapels in the mountains or deserts, the same prayers and teachings of the Faith which they had learned from their forefathers. Sundays and holydays of obligation brought the neophytes to church twice, in order to attend divine services, recite the Doctrina, and listen to the Sermon on the Gospel of the day or feast.

The administration of the Sacraments presupposed additional instruction and care. The devotions were made as attrac-

tive and agreeable as possible for the restless and fickle neophytes. Hence there was much singing in Spanish and Latin, in and out of church. There were the processions with their litanies and rosaries, which were chanted or recited alternately. At San Buenaventura, we know from the records and from personal letters, the processions wended their way from the church to the chapel of San Miguel and back again, a distance of a quarter of a mile. This delighted the Indians.

All this was clear to the civil and ecclesiastical authorities by merely reading the reports from year to year. In proportion to the number of Indians at a Mission and the increase or decrease of the population, they were enabled to picture to themselves the conditions at the respective establishment. Hence the Fathers thought it unneccessary to go into particulars. The daily routine was the same at all the missions. The reader is referred for details to the volume on San Diego Mission and to the second volume of *The Missions and Missionaries of California*. From the various reports made we have compiled the Tables accompanying this explanation.

Some interesting incidents, however, which were discovered in the old registers of Mission San Buenaventura, are herewith presented for the enlightenment and edification of the attentive reader.

The first and oldest registers were arranged by Father Junípero Serra, as has been already noted. The first baptismal register was filled by December 26, 1808. On that day, Fr. Vitoria made the last entry, number 2,649. From this we see that during the twenty-five years since the reception of the first convert, as many as 2,648 persons had received the Sacrament of Baptism. Very few of these belonged to the white race.

The second baptismal register begins with the entry of a Baptism administered to an Indian girl, by Fr. José Señan, on January 1, 1809. Usually the numbering of the first book was continued in the second. Such was not the case at this Mission. Here the first entry in the second book is not, as it should be, number 2,650, but number 1. Hence if the first book were lost,

it would now be impossible to say how many had been admitted to the Sacrament during the first twenty-five years.

The same practice was observed with regard to the burial register of Mission San Buenaventura. The first closed with number 2,687, at the end of the year 1823, and the second begins with number 1, entered on January 8, 1824, by Fr. Vitoria. This volume is replete with edifying and instructive items. We shall cull from it at some length.

A touching entry is the following. "No. 2,012. On December 27, 1816, ecclesiastical burial was given in the cemetery to the body of Marcial, a young man of little more than twenty-seven years of age. Marcial was a little Job in that, for the space of more than three years, he suffered the most grievous and painful diseases, with great resignation and patience. He accordingly received the holy Sacraments of Penance, Eucharist, and Extreme Unction with marks of singular piety and devotion, considering that he was but a poor neophyte.—Fr. José Señan."

Another noteworthy entry is that of an Indian girl. It reads: "No. 2,150. On April 15, 1818, ecclesiastical burial was given to Tibúrcia Maria. She was born at the Mission and she had reached the eleventh year of her age. She received the holy Sacraments of Penance and Extreme Unction with such fervent sorrow and devotion that one was touched on seeing and considering what the Faith and Divine Grace operated in that innocent heart, that regarded as great faults some puerilities common to her age and innocent simplicity. Without doubt, as we remember the celebrated Doctor Boneta, he would not have left to oblivion Tibúrcia Maria in his pious book *Gracias de la Gracia*.—Fr. José Senañ."

Nevertheless, the very pious Fr. Señan denied this innocent soul the Sacrament of the Holy Eucharist! This was in keeping with the foolish practice of the times, which extended even to our own days until Pope Pius X, of blessed memory, officially condemned the half-Jansenistic notion that those under twelve years of age were to be refused the graces and consolations of Holy Communion.

The following three entries recall a sad incident in the history of the Mission and are also of especial interest to the theologian. The first reads: "No. 2,258. On May 31, 1819, in the cemetery of this church of San Buenaventura, I gave ecclesiastical burial to the body of Rufino Layba, corporal of the guard of this Mission, and widower of Francisca Lopez, who on the day before the most solemn day of the Pascua del Espiritu Santo (Pentecost), during the High Mass, after the sermon, the Credo having been sung and the altar incensed, some gentile Amajahuas from the Sierras of the Colorado River, killed atrociously. To the number of twenty or twenty-one they had been detained in the guardhouse. Although I was assured that the said Rufino was dead, I ordered that his corpse be taken at once to the church, both to do honor and respect to the body and to assure myself still more of his death. Observing that the body was still somewhat warm, and remembering that the signs of total separation or withdrawal of the soul are fallible; that the only thing we can be sure of in such cases is that the soul does not exercise in such a body any operation perceptible to our senses, but not (and with good reason and much probability) that it does not operate in one or in some of the interior senses or parts, I gave sacramental absolution and administered Extreme Unction, both conditionally, for the reason indicated and for various other deriving probability from physical sciences; and as to Moral Theology, in such an extreme case, where one has neither asked to go to confession, nor can confess, nor give any signs of contrition, it is sufficient that he has led the life of a Christian. Such is the teaching of Benedict XIV (de Synodo, lib. 7. c. 15. n. 10, y siguiente) where he says, that it is a pious opinion that already prevails among theologians of to-day, including even the most severe probabiliorists. On the other hand, by the condition *si es capax*, no irreverence is done to the Sacrament, while the neighbor is favored in such an extreme necessity. In the afternoon, a solemn vigil of the dead was chanted; and on the said day, the 31st, holy Mass having been sung, I gave him ecclesiastical burial, clothed in the habit of our Seraphic

Father St. Francis and placed in a coffin. In testimony whereof, I sign, Fr. José Señan."

"No. 2,259. On May 31, 1819, in the cemetery of this church of San Buenaventura, I gave ecclesiastical burial to the body of Mariano Cota, invalid soldier of the Santa Barbara company, widower by his first marriage of Maria Ignacia Cartelo and by his second marriage of Maria Guadalupe Cañedo. On the day preceding the most solemn feast of the Holy Ghost, while he was standing guard, at the time of the High Mass, after the sermon and the singing of the Credo, while the altar was being incensed, some Amajahuas, savages of the Sierra of the Colorado, who to the number of twenty-one were detained in the guardhouse, took his life in an atrocious manner. Although it seemed that the said Mariano was dead, I without doubt observed that the body was still somewhat warm, and in view of the reasons of physicians as well as theologians, which have been quoted in the preceding entry, I gave him sacramental absolution and Extreme Unction, both conditionally and annointing only the forehead, I comprehended all under one single form, on account of the danger there was in delay or detention, which might perhaps deprive of succor a neophyte who was also violently put to death and whose body likewise I found still warm like the rest. In the afternoon, I sang the solemn Vigil of the Dead and on the following day, May 31, having sung the High Mass, I gave ecclesiastical burial to the body, which was clad in the habit of our Father St. Francis and placed in a coffin. In witness whereof, I sign. —Fr. José Señan."

"No. 2,260. On May 31, 1819, in the cemetery of this church of San Buenaventura, I gave ecclesiastical burial to the body of Nicolas Factor, who was married to Maria Manuela and whom the Amajahuas savages murdered in a cruel manner. Observing that the body of said neophyte was still warm, and in consideration of the views already indicated in the last two entries, I gave him sacramental absolution and Extreme Unction, both conditionally. In the afternoon, at the same time as for the others, I sang the solemn Vigil of the Dead, and on the

next day, in the same way, I gave burial to the body which was clad in the habit of our Father St. Francis and placed in a coffin. In witness whereof, I sign.—Fr. José Señan."

In a letter to Don José de la Guerra of Santa Barbara, dated July 2, 1821, Fr. Señan wrote: "Yesterday we buried a poor neophyte whom on Friday a bear had wounded mortally; but we had the consolation that the neophyte received the holy Sacraments while fully conscious."

In an entry Fr. Señan accords a splendid tribute to one of his helpers. At that time, Fr. Señan was vicar-general of the Bishop of Sonora and presidente of the Franciscans in California. For all that, he was not above recognizing the services of those who in any way assisted him. He writes: "No. 2,336. On April 17, 1820, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to the body of Maria Isabel, married to Maximiliano, both neophytes of the Mission. For many years, with admirable submission, she was employed and indefatigable not only in cutting and sewing together with her companions the clothing of the neophytes, but also in caring for the linen and for the vestments of the church. She would cut the fine cloth and make all kinds of vestments and ornaments with remarkable ability for one that was a neophyte. With great devotion she received the holy Sacraments of Penance, Eucharist, and Extreme Unction. In the last days of her life, together with a friend of hers called Maria Concepcion, who attended her, she would pass the day and a part of the night reciting the Rosary of the Blessed Virgin. As a kind of reward for her many and useful services, I sang the solemn High Mass for her and gave ecclesiastical burial to her body clad in the habit of our Father St. Francis and placed in a coffin.—Fr. José Señan."

Other entries of especial interest are the following: "No. 2,338. On May 2, 1820, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to Pio, married lastly to Maria Clara, deceased, both neophytes of the Mission. The said Pio was the old leader at prayers at the Mission.

He exercised this office with great perfection, as well on account of his clear voice as on account of his expressive enunciation of all the words. With particular devotion and tenderness he received the holy Sacraments of Penance, Eucharist, and Extreme Unction. To the last moment of his life he manifested the Faith, piety, and devotion with which his heart was penetrated. A solemn High Mass was sung, and I gave him burial in the habit of our Father St. Francis and in a coffin.—Fr. José Señan.

"No. 2,431. On July 24, 1821, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to José de Jesus Pico, a young man, son of Miguel Pico, mayordomo of the Mission and of his wife Casilda Sinoba, both of the *gente de razon*. He received the holy Sacraments of Penance, Eucharist, and Extreme Unction, and gave him burial in the habit of our Father St. Francis and in a coffin.—Fr. José Señan.

"No. 2,448. On October 29, 1821, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to Eustáquio, widower of Paulina, neophytes of the Mission. In good health and apparently out of danger he assisted at holy Mass, whereupon some time after his return home he fell dead. They notified me at once; and finding him still warm, I gave him sacramental absolution and Extreme Unction conditionally. The said Eustáquio was already advanced in years, counting 32 years since his Baptism, and he was known for his very good and sincere habits. Fr. José Señan.

"No. 2,557(?). On March 16, 1822, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to Fabian, single, son of Misael and Emiliana, neophytes of this Mission. He received the holy Sacraments of Penance, and Extreme Unction. His illness did not permit the Holy Eucharist to be administered to him. From the time he was a little boy, he was always occupied in the Mission kitchen. He was of an agreeable disposition on account of his humility, cheerfulness, prompt obedience, affection for the Missionary Fathers, and great diligence not only in his occupation, but

also by helping and serving whenever he could, doing so with pleasure and readiness. High Mass was sung, the corpse being present, and I gave him burial in the habit of our Father St. Francis and in a coffin.—Fr. José Señan.

"No. 2,530. On April 2, 1822, in the cemetery of this Mission of San Buenaventura, I gave ecclesiastical burial to José Maria Lopez, soldier of the Santa Barbara company and married. He died so suddenly that he could receive only Absolution and Extreme Unction. High Mass was sung, the corpse being present, and I gave him burial in the habit of St. Francis and in a coffin.—Fr. José Señan.

"No. 2,573. On July 30, 1822, was buried Maria Salomea, married to Blas, both neophytes. She received the holy Sacraments of Penance, Eucharist, and Extreme Unction. She had the care of the linens and robes of the church. She was very industrious and with pleasure and good will attended to the various useful services in which she was occupied. She had been baptized 35 years, having received the Sacrament when 14 years old. I sang the High Mass, the corpse being present, and gave her burial in the habit of our Father St. Francis. Fr. José Señan.

"No. 2,586. On September 19, 1822, was buried Maria Guadalupe Salazár, widow of Augustin Leyba. She received all the holy Sacraments and she was buried in the habit of St. Francis.—Fr. Marcos Antonio de Vitoria."

It will be noticed that those who deserved well of the Mission were buried in the habit of St. Francis and placed in a coffin. The reason for this was because such neophytes and others had been members of the Third Order of St. Francis or at least belonged to the Confraternity of the Cord of St. Francis. As a rule, the bodies of the neophytes, on account of the scarcity of lumber, were not placed in a coffin, but simply wrapped in a blanket and thus consigned to the grave. Hence, when an exception was made to this rule, the Fathers noted it in the entry.

There are many instances on record at all the missions which show that Indians would reach an advanced age. A

notable instance at Mission San Buenaventura is that of an Indian woman, named Emigdia, who, as Fr. Vitoria writes, had attained the age of 114 years and nine months. She died in December, 1822, and was a native of the rancheria of Secpe.

We have still to record that the Superiors of the Franciscans in California would officially visit every Mission for the purpose of inspecting its spiritual and temporal conditions. On such occasions, those who were especially empowered to administer the Sacrament of Confirmation would remain at each Mission a few days and instruct the candidates on the Sacrament they were about to receive. Then, on the day or days assigned, Confirmation would be conferred on all the neophytes, including also the infants, as was customary with the Spaniards.

Fr. Junípero Serra himself confirmed at San Buenaventura, as the reader will know from an earlier chapter of this volume. His successor as Presidente of the Missions, Fr. Fermin Francisco de Lasuén, was at San Buenaventura on January 6, 1791, the feast of the Epiphany. On this day, he administered the Sacrament of Confirmation to 380 persons, nearly all of whom were Indians. Then he continued south and on his return confirmed thirty-five persons at San Buenaventura. This was on June 5, 1791. Two years later, coming from the north, he again, on November 9 and 10, administered the Sacrament to 106 residents at the Mission; and on his return, on February 28, 1794, conferred the graces and blessings of the Sacrament on twelve persons. The following September he was again at San Buenaventura and, on the twenty-ninth of the month confirmed twenty-three persons. The zealous Fr. Presidente must have made flying trips, indeed; for on November 9 of the same year he was back at the Mission, and finding that three persons had not yet been confirmed, he gladly gratified their desire to receive the Sacrament. This was the last time he administered Confirmation at this Mission, because soon after the term of ten years for which he had obtained the necessary faculties, expired.

After that date, Confirmation was not administered at Mission San Buenaventura for forty years. When Fr. Narciso Durán became Superior of the California Missions, he applied for and received the faculties to administer the Sacrament of Confirmation which ordinarily only a Bishop is empowered to administer. Fr. Durán soon set out on his Confirmation tour; and from October 24 to December 16, 1833, confirmed in all sixty-eight persons at Mission San Buenaventura. All but eight of the recipients were Indians, and of these twenty-two were men. The last time that Confirmation was administered at San Buenaventura in Mission days was from April 6 to 9, 1843, when the Rt. Rev. Francisco Garcia Diego, the first Bishop of California, confirmed 183 persons, Indians and whites.

CHAPTER XI.

The Missionaries.—What They Encountered in California.—The Natives.—Method Adopted to Gain Converts.—How Maintained.—Tables on Spiritual Results.—Resources.—The Pious Fund.—Tables on Agricultural Results.—What Mr. Charles F. Lummis Discovered.—Tables on Mission Live Stock.—Mr. Lummis Enraptured.

The achievements of the missionaries in the spiritual order at San Buenaventura Mission have been described in the preceding chapter. It was for this that religious zeal led the Franciscans to this western coast. They came as messengers of Christ with the avowed purpose of weaning savages from degrading paganism in order to adopt Christianity. In imitation of Christ and His Apostles they accordingly severed every tie that might interfere with missionary activities—relatives, friends, property, worldly prospects, and their native land.

On reaching California, however, these whole-souled messengers of the Gospel discovered that they could not confine themselves to preaching the Christian doctrines. They could not even begin their missionary efforts with an explanation of the rudiments of Religion, because they encountered a race of people entirely devoid of ideas that transcended the material creation. The natives lived on a level with the brutes around, and intent only on securing whatever might satisfy their hunger and gratify their animal inclinations. They raised nothing, but lived on whatever the earth produced of itself and on anything living that moved or crawled over the soil. Those near the ocean would subsist on fish, but that required exertion, labor, which they hated. On the whole it was a wretched existence; but they would do nothing to improve their condition. Their forefathers from time immemorial had lived in that manner, and so from sheer indifference and laziness it never occurred to them that they might render their circumstances more agreeable. Nothing mattered with them, and nothing would appeal to them save whatever would relieve their bodily wants. Having reached this conclusion, the

SPIRITUAL RESULTS AT MISSION SAN BUENAVENTURA.—1782-1834.

Year	Baptisms		Marriages		Deaths		Confessions	Communions	Confirmations	Viaticum	Neophytes		Total number of Neophytes at Mission
	Ind.	Wh.	Ind.	Wh.	Ind.	Wh.					M.	F.	
1782..	3	....	.....	....	.....	....	.....	.....	.....	....	.....	.....	.....
1783..	.....	....	.....	....	.....	....	.....	.....	30	....	.....	.....	.....
1784..	69	....	11	....	3	....	.....	.....	.....	....	.....	.....	.....
1785..	133	....	22	....	13	....	.....	.....	.....	....	.....	.....	.....
1786..	199	....	.....	....	25	....	.....	.....	.....	....	.....	.....	.....
1787..	311	....	47	....	49	....	.....	.....	.....	....	.....	.....	.....
1788..	407	....	67	....	68	....	.....	.....	.....	....	.....	.....	.....
1789..	.....	....	.....	....	.....	....	.....	.....	.....	....	.....	.....	.....
1790..	534	....	69	....	115	....	.....	.....	.....	....	.....	.....	.....
1791..	642	....	111	....	151	....	.....	.....	415	....	.....	.....	.....
1792..	696	....	120	....	192	....	.....	.....	.....	....	.....	.....	.....
1793..	759	....	122	....	195	....	.....	.....	106	....	.....	.....	.....
1794..	815	....	123	....	267	....	.....	.....	38	....	.....	.....	.....
1795..	897	....	131	....	308	....	.....	.....	.....	....	.....	.....	.....
1796..	1121	....	200	....	359	....	.....	.....	.....	....	.....	.....	.....
1797..	1157	....	212	....	382	1	.....	.....	.....	....	378	358	736
1798..	1213	....	215	....	412	....	.....	.....	.....	....	392	374	766
1799..	1257	....	225	....	475	....	.....	.....	.....	....	388	359	747
1800..	1291	....	240	....	534	....	.....	.....	.....	....	381	341	722
1801..	1455	....	290	....	634	....	.....	.....	.....	....	380	391	771
1802..	1669	....	318	....	693	....	.....	.....	.....	....	436	502	938
1803..	1885	....	363	....	781	....	.....	.....	.....	....	.....	.....	1078
1804..	2012	....	399	....	879	....	.....	.....	.....	....	523	584	1107
1805..	.....	....	.....	....	.....	....	.....	.....	.....	....	.....	.....	.....
1806..	2306	....	504	....	1126	....	.....	.....	.....	....	544	615	1159
1807..	2464	....	546	....	1235	....	.....	.....	.....	....	.....	.....	1205
1808..	2648	....	609	....	1332	....	62	5	.....	1	611	679	1290
1809..	2741	....	646	....	1426	....	82	6	.....	1	.....	.....	1288
1810..	2834	44	686	12	1511	11	91	8	.....	1	616	679	1295
1811..	2875	45	710	....	1586	....	101	16	.....	....	605	655	1260
1812..	2912	46	734	....	1673	13	118	13	.....	2	593	618	1211
1813..	2958	....	755	....	1761	15	216	41	.....	23	582	587	1169
1814..	3071	....	777	....	1836	....	328	92	.....	21	623	584	1207
1815..	3144	....	801	....	1932	17	392	102	.....	35	628	558	1186
1816..	3367	....	862	....	2013	....	413	104	.....	22	700	628	1328
1817..	3415	48	891	....	2111	18	439	87	.....	25	677	600	1277
1818..	3471	51	911	13	2233	19	302	92	.....	31	653	556	1209
1819..	3508	55	934	14	2307	23	337	80	.....	26	634	538	1172
1820..	3547	....	946	....	2391	....	302	93	.....	33	617	510	1127
1821..	3583	57	959	....	2462	25	408	84	.....	29	599	493	1092
1822..	3608	....	973	15	2608	27	364	90	.....	21	551	422	973
1823..	3648	....	986	....	2687	....	200	42	.....	12	533	402	935
1824..	3676	60	1002	....	2740	31	.....	.....	.....	....	513	395	908
1825..	3698	61	1027	16	2799	....	105	.....	.....	3	489	376	865
1826..	3724	....	1036	18	2849	....	103	21	.....	4	474	378	852
1827..	3741	....	1047	....	2883	....	345	320	.....	....	467	366	833
1828..	3763	63	1050	....	2949	32	350	319	.....	....	447	342	789
1829..	3788	....	1061	....	3000	....	.....	.....	.....	....	436	329	765
1830..	3805	66	1076	....	3053	34	.....	.....	.....	....	418	308	726
1831..	3825	....	1086	....	3098	36	360	30	.....	....	410	293	703
1832..	3843	67	1097	....	3150	37	.....	.....	.....	....	392	276	668
1833..	.....	....	.....	....	.....	....	.....	.....	68	....	.....	.....	.....
1834..	3924	....	1107	....	3216	....	.....	.....	.....	....	.....	.....	626
1842..	.....	....	.....	....	.....	....	.....	.....	.....	....	.....	.....	300
1843..	.....	....	.....	....	.....	....	.....	.....	183	....	.....	.....	.....

Franciscan missionaries, desirous, like St. Paul, of being all to all for Christs's sake, although knowing much about learned books, but little about agriculture and stock-raising, heroically resolved to maintain themselves and all those who should freely approach for the purpose of learning and practising what the barefooted white strangers in gray habits would teach them. For the prospective converts this meant segregating themselves from their native haunts and the surrender of unbridled freedom. This was the beginning in California of the famous Mission System forced upon missionaries and Indian converts by the prevailing circumstances. It was nothing new. As early as 1519, the first Bishop of Darien (Panamá) proposed this means of converting the Indians of the Western World to King Ferdinand in these words: "All the people of the New World, whom I have seen, either on the Continent or on the islands, appeared to me as a race of men whom it would be impossible to instruct or improve, unless they are collected in villages and kept under continual supervision." If this applied to the far more bright and active natives of Mexico and Central America, how much more necessary such a method for the dull and indolent savages of California?

Curiosity, at first, would attract individual natives. By degrees others would overcome their timidity. The kindly consideration of the missionaries, who would distribute presents of trinkets or food among them, was communicated to those in the rancherias. Many more would be witnesses to the raising of the Mission Cross. If they lent a helping hand occasionally at bringing timbers or stones, etc., they were richly rewarded with gifts of food or clothing. In the end, the Indians would begin to use their wits, and come to the conclusion that it was better to accept the invitation of the gentle, white men to live nearby and have plenty of food, than to be always hungry for lack of something to eat which would have to be sought in the mountains and valleys. By that time such Indians would be disposed to listen to what the strangers endeavored to convey by means of signs.

It is evident that, if the missionaries had not been able to

MATERIAL RESULTS AT MISSION SAN BUENAVENTURA.—AGRICULTURAL PRODUCTS.

Year	Wheat		Barley		Corn		Beans		Peas		Lentils		Garbanzos		Habas		TOTAL			
																	Fanegas		Bushels	
	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.
1783	.....	4	.....	2.	.....	6	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	12	.....	20	.....
1784	.....	25	.....	26.	.....	412	.....	.25	.....	.....	.....	.....	.....	3.	.....	.....	.....	491	.....	818
1785	3	31	.5	5.33	2.17	511	4.	33.	.....	.....	.25	6.33	.5	7.25	.5	5.5	11	599	18	998
1786	3	41	1.5	92.5	5.5	806	3.	42.5	.33	2.33	.5	5.	.67	7.17	1.	2.	15	996	25	1660
1787	5	54	3.	104.	8.	415	7.	40.	.5	2.5	.25	4.	.5	.....	1.	1.66	25	621	42	1035
1788	15	105	3.	89.	8.	830	6.	136.	.17	12.	1.	6.5	.25	2.	.04	5.	36	1186	60	1980
1789	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1790	22	155	18.	719.	9.	1000	18.	167.	.....	.....	.....	.....	.33	10.	2.	9.	69	2060	115	3433
1791	44	259	.....	.....	9.25	1600	6.	90.	.....	.....	.....	.....	10.	.....	2.	3.	71	1952	118	3253
1792	.....	.....	11.	370.	9.5	2350	5.	30.	.17	9.	.....	.....	.67	.5	4.	7.	31	2767	52	4612
1793	11	230	10.	200.	11.	1800	10.	267.	.5	30.	.....	.....	.5	11.5	1.5	3.	44	2542	73	4237
1794	14	50	10.	200.	11.	1900	10.	306.	.5	18.	.....	.....	.5	13.	1.5	24.	48	2511	80	4185
1795	16	100	10.	200.	11.	900	7.	303.	.....	.....	.....	.....	.5	1.	1.	22.	46	1526	77	2543
1796	10	600	7.	400.	12.	600	8.	200.	.....	.....	.....	.....	.....	.....	.....	.....	37	1800	62	3000
1797	20	1600	7.	300.	11.	50	22.	40.	.....	.....	.....	.....	.....	.....	.....	.....	60	1990	100	3317
1798	65	4000	30.	1000.	6.	50	6.	127.	1.	17.	.....	.....	1.	4.	1.	2.5	110	5201	183	8668
1799	63	4000	40.	1500.	1.67	200	12.	276.	.....	.....	.....	.....	.5	.....	.....	.....	117	5976	195	9960
1800	102	4620	.....	.....	10.	400	14.	240.	1.	44.	.....	.....	.08	5.5	.5	2.	128	5312	213	8853
1801	99	4000	50.	900.	5.	300	10.	128.	.5	27.	.....	.....	.17	16.	.....	.....	165	5371	275	8952
1802	96	3500	.....	500.	1.	200	10.	170.	.5	27.	.....	.....	.17	10.	.....	.....	108	4397	180	7328
1803	89	1000	52.	1140.	5.	450	11.	180.	.17	.67	.....	.....	.17	1.	.....	.....	157	2772	262	4620
1804	111	2900	50.	2360.	15.	800	12.	240.	.17	1.	.....	.....	.25	.67	.....	.....	188	6302	313	10503
1805	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1806	211	4095	50.	318.	18.	1000	15.	115.	.....	.....	.....	.....	.33	.5	.....	.....	284	5529	473	9215
1807	140	1200	20.	112.	14.	1040	5.	110.	.5	12.	.....	.....	1.	13.	.25	1.	181	2488	302	4147
1808	160	2136	50.	1028.	10.	1000	16.	145.	1.	9.5	.....	.....	1.	.....	.33	2.	238	4321	397	7202
1809	159	3200	50.	601.	7.	300	12.	70.	.25	6.	.....	.....	.5	.1	.25	2.	229	4180	382	6967
1810	160	2400	64.	1641.	7.	740	9.	49.	.33	10.	.....	.....	.67	7.	.33	3.	241	4850	402	8083
1811	200	4500	70.	1845.	4.	250	5.	86.	.67	18.5	.....	.....	.5	2.33	.33	1.	281	6703	468	11172
1812	200	3361	76.	2023.	4.	350	7.	66.	.5	4.	.....	.....	.5	1.	.33	.5	288	5806	480	9677
1813	200	5200	32.	645.	5.	1000	8.	93.	.5	16.	.....	.....	.5	2.	.5	1.	247	6957	412	11595

MATERIAL RESULTS AT MISSION SAN BUENAVENTURA-AGRICULTURAL PRODUCTS (Continued)

Year	Wheat		Barley		Corn		Beans		Peas		Lentils		Garbanzos		Habas		TOTAL			
																	Fanegas		Bushels	
	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.	Plt.	Hrv.
1814	200	3500	70.	1264.	5.	500	5.	35.	.33	4.	.....	.....	.33	2.	.33	1.	281	5306	468	8843
1815	200	3600	70.	868.	5.	800	5.	31.	.5	5.	.....	.....	.5	4.	.5	2.	282	5310	470	8850
1816	200	3800	90.	2300.	8.	1200	5.	50.	1.	30.	.....	.....	.5	.....	.5	.....	305	7380	508	10633
1817	200	4800	70.	1500.	6.	900	5.	78.	2.	52.	.....	.....	.5	.3	.5	.....	284	7333	473	12222
1818	200	5000	100.	2400.	6.	500	5.	86.	3.	103.	.....	.....	.....	.....	.33	1.	314	8090	523	13483
1819	200	3000	50.	800.	5.	520	4.	23.	3.	96.	.....	.....	.5	1.17	.33	.5	263	4441	438	7402
1820	200	3800	68.	681.	6.	400	5.	34.	4.	43.	.....	.....	.33	1.5	.5	.5	284	4960	473	8267
1821	250	4500	60.	1600.	5.	366	4.	82.	5.	89.	.....	.....	.5	5.	.33	1.	325	6643	542	11072
1822	250	3700	50.	681.	5.	54	5.	66.	3.	19.	.....	.....	.33	1.5	1.	7.	314	4529	523	7548
1823	250	2500	50.	150.	8.	500	5.5	60.	4.	14.	.....	.....	.5	1.5	2.	2.5	320	3228	533	5380
1824	100	800	35.	500.	11.	900	11.25	50.	6.	65.	.25	1.	1.5	2.	.5	1.	166	2319	277	3865
1825	140	1400	.....	500.	8.	900	5.	60.	.33	20.	.5	1.5	.5	2.	1.	2.5	156	2886	260	4810
1826	169	500	35.	30.	11.	250	8.	.....	2.	.....	.....	.....	1.	.....	1.	.....	227	780	378	1300
1827	124	148	40.	112.	9.	500	8.	60.	1.5	.....	.....	.....	.....	.....	.5	.....	183	820	305	1367
1828	76	1000	36.	1000.	12.	1800	4.	150.	.....	.....	.....	.....	.....	.....	.....	.....	128	3950	213	6583
1829	99	1200	70.	1400.	8.	1300	3.	100.	1.	50.	.....	.....	.17	1.	.....	.....	181	4051	302	6752
1830	100	900	50.	1000.	10.	1000	6.	40.	1.	30.	.....	.....	.....	.....	.....	.....	167	2970	278	4950
1831	90	700	40.	800.	10.	200	10.	160.	.....	.....	.....	.....	.....	.....	.....	.....	150	1860	250	3100
1832	100	200	28.	500.	10.	600	10.	150.	.....	.....	.....	.....	.....	.....	.....	.....	148	1450	247	2417
1833	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
1834	.....	1500	.....	.....	.....	400	.....	50.	.....	.....	.....	.....	.....	.....	.....	.....	.....	1950	.....	3250

employ the only language which savages the world over understand, the language of gifts, their message and their efforts would have resulted in failure. In this connection Bancroft makes a statement which applies to the early natives of the Western Coast from Cape San Lucas to the northern boundary of California. "It has long since been demonstrated as impossible," he writes, "to reach the heart of a savage through abstract ideas of morality and elevation of character. A religion, in order to find favor in his eyes, must first meet some of his material requirements. If it is good, it will clothe him better and feed him better, for this to him is the chiefest good in life."[1] When, therefore, the material or bodily wants had been provided, the road to the mind and heart of the Indians was cleared to receive regular instructions on the main object of the missionaries.

The importance of this method of attracting the superlatively dull and indifferent Indians as the first step to gaining their good will, had been long before realized in Lower California. In accordance with their experience, therefore, the Jesuit Fathers, with the aid of wealthy benefactors, had established a fund consisting of large estates in Mexico.[2] From the revenues of this so-called Pious Fund, the Spanish Government granted $1000 for every new mission-foundation. This amount was deemed sufficient to procure church goods, kitchen utensils and the requisites for introducing agriculture, mechanical arts, and stock-raising. The two missionaries stationed at a Mission were each allowed an annual stipend of nominally $400 in such goods as they might specify. This was generally utilized for the purchase of suitable presents of clothing and dresses for the male and female converts. The children were, of course, never forgotten.[3]

In the preceding chapter the spiritual results of the systematic work of the missionaries have been discussed. The Table, which summarizes the results from year to year, records the

[1] *Native Races*, i 33.

[2] See vol. i, *The Missions and Missionaries.*

[3] See vol. ii, *The Missions and Missionaries of California.*

MATERIAL RESULTS AT MISSION SAN BUENAVENTURA.—LIVE STOCK.

Year	Cattle	Sheep	Goats	Pigs	Horses	Mules	Total
1783	81	41	30	40	33	11	236
1784	106	99	83	...	42	16	346
1785	162	122	82	...	57	23	446
1786	225	233	202	...	72	21	753
1787	302	349	340	13	87	28	1119
1788	480	374	200	14	116	27	1211
1789	...	...	...	...	...	...	...
1790	771	965	488	50	222	24	2520
1791	996	1194	25	30	280	18	2543
1792	1280	1900	...	25	356	22	3583
1793	1504	2084	...	18	414	20	4040
1794	1903	1544	...	18	535	32	4032
1795	2300	2150	30	12	570	41	5103
1796	2700	2844	48	4	812	31	6439
1797	3274	3990	64	1	1019	38	8386
1798	4680	5000	90	2	1518	36	11326
1799	6800	5200	60	2	1583	78	13723
1800	8022	4600	22	...	1905	86	14635
1801	9306	5263	21	7	1967	102	16666
1802	12450	5306	12	159	2085	112	20124
1803	15340	5400	20	200	2000	126	23086
1804	15778	5960	.	133	2814	141	24826
1805	...	...	...	...	...	...	...
1806	14770	7157	.	24	3416	203	25570
1807	15800	8044	.	16	3857	209	27926
1808	18292	8344	.	20	3630	207	30493
1809	20500	9208	.	45	3283	238	33274
1810	17945	8486	.	57	3027	246	29761
1811	19400	7590	.	87	3466	291	30834
1812	21500	7506	.	99	3925	303	33333
1813	23386	7190	.	69	4217	442	35304
1814	23390	11400	...	34	4652	312	39788
1815	21400	12000	...	48	3520	315	37283
1816	23400	13144	.	44	4493	309	41390
1817	19352	10000	...	36	3480	216	33084
1818	18364	12700	..	60	3950	200	35274
1819	17352	12000	.	66	3420	172	33010
1820	15280	12600	130	98	3279	180	31567
1821	13262	10000	93	47	2790	159	26351
1822	12722	9000	116	24	2300	210	24372
1823	9000	8000	100	10	80	60	17250
1824	4000	5600	30	100	250	80	10060
1825	4000	5300	35	60	200	68	9663
1826	5000	6150	45	70	500	80	11845
1827	2400	5000	40	50	210	40	7740
1828	6000	4000	150	160	300	70	10680
1829	5000	3500	25	100	230	70	8925
1830	4500	3200	30	120	300	60	8210
1831	4000	3100	30	8	300	60	7498
1832	4050	3000	28	16	280	60	7434
1833	...	...	...	...	...	...	...
1834	4500	2800	24	.	340	58	7722

remarkable success in figures that are convincing evidence of unselfish missionary zeal.

Turning to the material results of Franciscan missionary activities, we find their success no less remarkable. How did these friars contrive to transform the most indolent savages of the world into industrious farmers, expert mechanics and careful cattle herders? Under the guidance of the missionaries the Mission Indians produced everything that white agriculturists are wont to cultivate, notwithstanding the primitive implements and the lack of facilities now available. They not only supported themselves and their families, and cost the government nothing whatever, but from the year 1811 maintained almost the entire military and civil departments of California without receiving anything in return but the ingratitude of the beneficiaries. The buildings still left or the ruins thereof tell a story hardly equal anywhere in the world. They were the product of neophyte labor.

The Tables on Agriculture and Live Stock show what information the Spanish Government demanded annually. On the mechanical arts exercised at all Missions, and on the products of the orchards and vineyards no reports were required, which for history is unfortunate. However, when we say that the neophytes produced everything they wore or consumed, letting alone the demands of the insatiable and inconsiderate soldiery, the reader will conclude that in every way the California Missions have proved their inestimable worth like no other training school of that period or much later from the Atlantic to the Pacific.

Indeed, "the Mission of the old California days," the late brilliant editor, Mr. Charles F. Lummis, wrote in his Land of Sunshine, was not only a place of church and school, but a genuine industrial beehive. The converted Indians were brought as much as possible within its walls and taught the arts of civilization. They became aiders of the *padres* in farming and in horticulture, in raising cattle and sheep and horses, in curing hides and trying tallow, in tending vineyards and

pressing wine, in carpentry and masonry and tailoring and shoemaking; they were the sharers not only in the labor but in the fruits."[4]

Again, this appreciative and unbiased author of numerous works on the Great Southwest, though a skeptic, if not an infidel, describes the work of the Missions truthfully as follows: "Every Mission was a commonwealth between walls, a little world in itself set down amid a savage universe, a citadel of civilization within whose adobe ramparts Religion and learning and human mercy could make head against the outer barbarism. It was a wonderful picture of the patriarchal and the hierarchal life in one—this missionary frontier outpost which for its place and time was a splendid metropolis. The church was the heart of it, naturally, but bore about the same proportion to its bulk that a normal heart does to a normal body; for these remarkable pioneers of California were not only missionaries and martyrs, but business men of an astonishing capacity. Their Religion did not unfit them for hard sense and hard labor.

"In the first place they unerringly selected, while California was a wilderness, the garden spots—and a hundred years of experiment have failed to find anything better than their first judgment. In the second place, these theologians somehow knew enough to build by themselves an architecture which is to this day ahead of anything that has come to stand beside it in this wonderful century. In the third place, they had the faculty for creating successful commerce almost without material, labor, transportation or markets. A thousand miles from nowhere; dependent for supplies upon a country farther off from them in time, toil and danger than the ends of the earth are from us now; working with and for and upon suspicious, sullen, lazy, ignorant savages—a couple of *frailes* and half a dozen Mexican Indians and five soldiers reared enormous buildings, raised enormous crops, gathered enormous congregations. Only those who firmly refused to reflect can imagine

[4] *Land of Sunshine*, December, 1806.

for a moment that these things were done by coercion. An ant could as easily bulldoze an elephant as these lonely men *drive* the thousands of Indians. It was a missionary and not a military conquest which prevailed upon California; diplomacy of the highest order, joined to a faith and zeal which we may modestly call fanatic."

CHAPTER XII.

Biographical Sketches. -Fr. Vicente de Santa Maria. -Fr. José Señan. —Fr. José Altimira.—Father Francisco Suñer.—Father Francisco Xavier Uría. -Father Buenaventura Fortuni. -List of Resident and Visiting Franciscans.—Succeeding Secular Priests.

Fr. Vicente de Santa Maria, in October, 1770, received the blessing of the Fr. Guardian of the Franciscan Missionary College of San Fernando in Mexico and, with nineteen friars set out for the Missions of Lower California. They traveled overland to Tepíc, and remained there at the Franciscan convent until February, 1771, when an opportunity offered to sail from the Port of San Blas. Storms drove the vessel about the Gulf of California. It finally grounded within sight of Manzanilla. Having landed here, the Fathers made their way up the coast amid indescribable hardships and finally arrived opposite Loreto. In the ship *Concepcion* the weary friars were brought over to Loreto. This was on November 24, 1771, more than a year after their departure from the College. Fr. Francisco Palou, then Fr. Presidente of the Missions in Lower California, assigned Fr. Vicente de Santa Maria to Loreto. Here the latter labored till Lower California was ceded to the Dominican friars. On May 27, 1773, together with five companions, he sailed for Mexico and spent the next three years at the College of San Fernando. In 1776, he arrived in Upper California as chaplain of the *San Carlos*. His name appears in the Baptismal Register of Mission San Antonio on October 22, 1777. From this place, it seems, he was transferred to Mission San Francisco, as he administered the Sacraments there from December 23, 1777, to June 11, 1782. In the last mentioned year, Fr. Junípero Serra appointed him for Mission San Buenaventura, where he labored faithfully till death summoned him to his eternal reward. He died on July 16, 1806.[1] The last entry over his name in the baptismal register is numbered 1,066 and dated June 14, 1806; but he only signed it, Fr. José Señan

[1] Bancroft erroneously has July 15.

having written the entry. As the register shows, this occurred frequently since the year 1802; from which fact we must conclude that Fr. Vicente had been ailing a long time. The entry of his own burial reads as follows: "No. 1,081. On July 17, 1806, in the church of this Mission of the Seraphic Doctor San Buenaventura, I gave ecclesiastical burial to the body of the Rev. Fr. Vicente de Santa Maria, member of the holy Province of Burgos, from where he passed over to our Apostolic College of San Fernando, Mexico, and afterwards went to the missions among the pagans. At this one of the Seraphic Doctor San Buenaventura, he served as missionary for the space of somewhat more than twenty-three years. He received the holy Sacraments of Penance, Eucharist, and Extreme Unction. I was assisted at the burial of said Father by the Rev. Fr. José Señan, missionary of the said Mission. In testimony whereof, I sign.—Fr. Marcos Antonio de Vitoria."

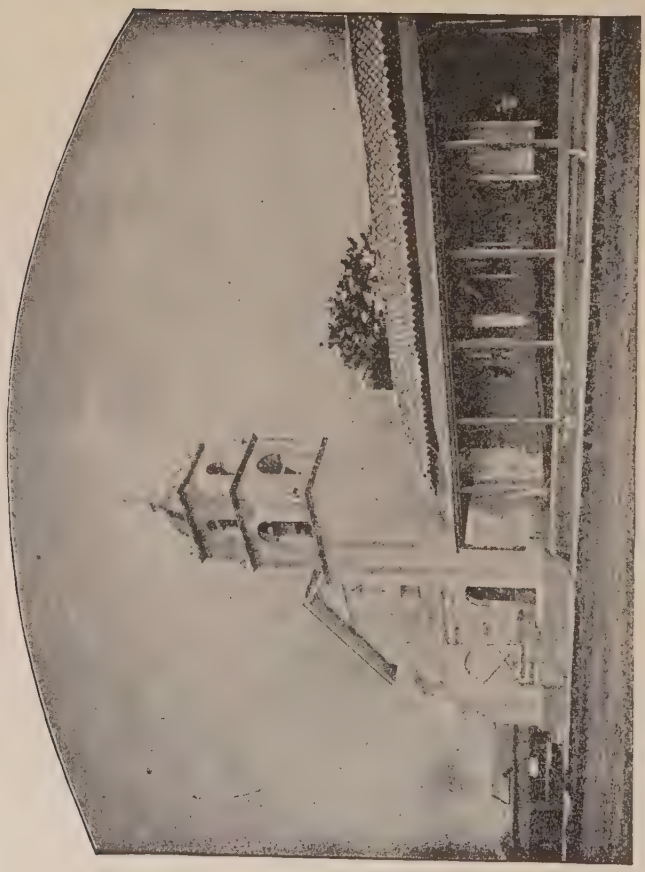
When the new church of San Buenaventura was completed and, on September 10, 1809, the solemn ceremonies of the dedication had taken place, preparations were made for the transfer of the remains of Fr. Vicente de Santa Maria. The transfer was made on the next day, Monday, September 11. It is recorded in the baptismal register as follows: "On the following day, the eleventh, the body of the Rev. Preacher Apostolic Fr. Vicente de Santa Maria was removed to the new church. The Father was the missionary of this Mission and died on July 16, 1806. On the next day after his death, the body was given burial in the old church, as is clear from entry number 1,081 in the burial register. The transfer was attended by the singing of the Office for the Dead and by holy Mass for the soul of the deceased. At the conclusion, the remains were placed, according to the Office of Burials, in a beautiful niche above the floor and entering the wall on the Gospel side. In testimony whereof, I sign.—Fr. José Señan."

"*Fr. José Señan,*" writes his Superior Fr. Vicente Francisco de Sarría in his *Sketches* of the Franciscans of his period, "was a native of the City of Barcelona. He took the holy habit in the Convento Grande of St. Francis, in the same city, on Jan-

uary 8, 1774. It is known that said convento belonged to the holy Province of Cataluña. From there he set out for the College of San Fernando, on April 10, 1784; and about the middle of September of the same year, he arrived there. He has been serving in these missions about twenty-eight years. He has been here twice; the first time at San Carlos, and the second time at San Buenaventura where he still is missionary. His character is excellent as also the qualifications he manifests as missionary; wherefore his merit during the long years of his career is supremely eminent, not only for the management of his Mission and his knowledge of the language of its Indians, but also for his being the Presidente of the Missions, which office he exercised for three years until he resigned. His aptitude is not limited to the office of missionary; in my opinion, it extends to many other positions, to which in or out of the College he could be appointed. Especially do I believe that he would discharge the commission, that may be entrusted to him, of writing some historical and edifying narrative of these missions from their founding to the present time. In this, with honor to our ministry, the public would be interested, for their enlightenment as well as for their disillusionment on various points. I once intimated to him that he should do this;[2] but he excused himself to me, on account of the burden placed upon him of caring for the spiritual and temporal affairs of the Mission, which under the present circumstances would hinder the attention he would need for that purpose."

Fr. Mariano Payeras, who succeeded Fr. Sarria as Comisario Prefecto, wrote, under date of December 31, 1820, in his *Sketches*, these additional notes regarding Fr. Señan: "He came to these Missions of California in the year 1787. His merit is most worthy of any distinction and office that might be given him. In the years 1812, 1813, and 1814, he was worthy of the presidency of these missions. He deserved to hold the post a second time, notwithstanding his well-known aversion to every office, through obedience, and, as annexed to it through the

[2] So it was Fr. Sarriá who first suggested clearing up history and also the man to do it.



SAN BUENAVENTURA CHURCH AND RECTORY IN 1880

disposition of the Rt. Rev. Bishop of the Diocese, the office of Vicário Foráneo. He was twice worthy of being elected Comisario Prefecto and of having been by me chosen Vice-Prefecto. I consider him very capable of compiling a historical narrative of these missions, at which he is already working, by direction of the Most Rev. Commissary General."

On his arrival, Fr. Señan landed at Monterey and entered his first Baptism on October 17, 1787, signing his full name, Fr. José Francisco de Paula Señan. He remained at San Carlos Mission until September, 1795, his last entry being dated September 10. During this period his exquisite hand appears also in the Registers of Mission San Antonio on May 31, 1788, June 22, and December 8, 1789, May 29, 1791, and June 19, 1792. At Mission Santa Clara his signature appears in the registers on September 16, and 23, 1787, and on May 7, 1798. Then retiring to Mexico, Fr. Señan made a full report to the viceroy on the conditions of the missionary establishments in California. Before setting out for his destination, he baptized at Santa Barbara on June 2. On his return from Mexico, three years later, he landed at Santa Barbara and received his appointment for San Buenaventura Mission; but his first entry in the Baptismal Register was not made till April 26, 1800. He continued at this Mission till his death, which occurred on August 24, 1823. The entry in the Burial Register reads: "No. 2,659. On August 25, 1823, I gave ecclesiastical burial in the church of this Mission to the body of its missionary, the Rev. Fr. José Señan. The body was interred on the Epistle side of the main altar, because on the Gospel side already lay the remains of the Rev. Fr. Vicente de Santa Maria, likewise missionary of this Mission, who died in the year 1806. We three Fathers who assisted him in his illness and at his death, that is to say, the Rev. Fr. Marcos Antonio de Vitoria, missionary of this Mission, the Rev. Fr. Blas Ordaz of Mission Santa Inéz, and I the undersigned missionary of Santa Barbara, chanted the Matins for the Dead, which was followed by the Solemn Requiem Mass. Thereupon, we went in procession with the body around the patio, singing the customary

responses. Having returned to the church, we placed the body in the center and chanted Lauds for the deceased religious, according to our Ritual, and interred the remains, not without the tears of those who knew well what a loss was his edifying conduct, fervor and zeal for the salvation of souls. The body rests in the place indicated, within a coffin of wood which was placed in a tomb of masonry built by his neophytes. Next day, in the morning, we sang the Vigil for the Dead. Then followed the holy Mass which is called de Honoras or Exequias. With this the function came to an end.

"This religious, Fr. José Señan, was a member of the holy Province of Cataluña. He made his profession at Barcelona. Still young, and having received the holy Order of Priesthood, he came to the College of San Fernando de Mexico. From here he passed over to the missions and served some years at San Carlos. Returning from Mexico, he was appointed missionary of this Mission in 1797, which he administered until the day of his death. He had made good studies and was uncommonly gifted. He possessed a remarkably retentive memory; and as he had the Gift of Counsel, he was consulted not only by his brethren, but also by the Superiors themselves and by the officials in the greatest difficulties; and as he was pious and possessed an active mind combined with indefatigable zeal, he was twice elected Presidente of these Missions and as such departed this life, together with the office of Vice-Prefecto, which he exercised a few months. His illness was long and painful, in which God wished to try him to the last, in order that he might give to the world an example of patience and conformity to the Divine Will. He received the Sacraments of Penance, Viaticum, and Extreme Unction; and while kissing the Crucifix, he returned his soul to the Creator, on the feast of St. Bartholomew, at seven in the morning. This I afirm, Fr. Francisco Suñer."

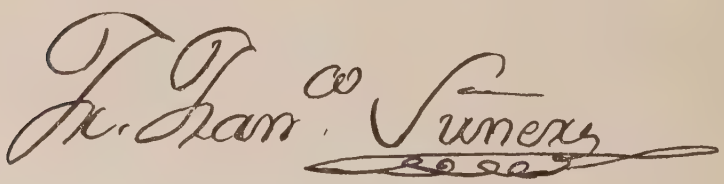
Fr. José Altimira came to California in 1820, landing at Monterey on August 18, according to Bancroft. He was thirty-three years of age at the time. Of his antecedents nothing more is known than that he was a native of Barcelona,

Spain, and that he belonged to the Franciscan Province of Cataluña. He joined the College of San Fernando in 1819. On his arrival in California, he was appointed to Mission San Francisco, where his first entry in the baptismal register is dated October 3, 1820, and his last on July 25, 1823. Before taking final leave of San Francisco, Fr. Altimira accompanied an expedition to the country north of the bay and then, at what is now Sonoma, founded the Mission of San Francisco Solano, on July 4, 1823. He remained in charge of this Mission until August 3, 1826, on which day he made his last entry in the baptismal register. He was from there transferred to San Buenaventura, where his first entry, under number 1,043, was made on August 21, 1825. In the second book of Burials his name appears under number 85, the entry having been made on June 3, 1825. From this it is clear that he visited this Mission before surrendering that of San Francisco Solano to his successor. His name appears also in the baptismal register of San Carlos Mission from December 14, 1826, to February 17, 1827. At San Buenaventura, Fr. Altimira baptized for the last time on January 20, 1828. Soon after, he secretly took passage on an American brig in company with Fr. Ripoll of Santa Barbara for Spain, as the reader knows from an earlier chapter of this volume. As late as 1860, Bancroft claims, Fr. Altimira was said to have been still alive at Teneriffe. The same historian writes further: "This padre brought from Spain and Mexico a good reputation for talent and application, a reputation which he sustained during his short stay in California; but he showed also a spirit of independence which led to much chafing under the restraint of superior orders, and he made enemies even among the friars. His fame in California rests upon his foundation of San Francisco Solano in 1823, at which time he had a bitter controversy with his superiors and associates."[3]

Fr. Francisco Suñer, the last Franciscan who died at Mission San Buenaventura, was born in 1758 at Clot, in the diocese of Gerona, Cataluña. "He received the habit of our Father

[3] *California*, vol. ii, p. 579. See also our *Mission Dolores*.

St. Francis, Fr. Sarría writes in his *Sketches* under date of November 5, 1817, on April 14, 1779 in the convent of St. Francis, Barcelona, the principal house of the Province of Cataluña. There, against his will, he was elected community preacher, which office he filled for twelve successive years. For six years he held also the office of Visitor General for the Third Order Secular at Barcelona. Having volunteered for the missions in America, he arrived at the College of San Fernando, Mexico, on July 14, 1804. Four years later, in 1808, he arrived in California and served at San Carlos till 1809. From March 4, 1810, to April 23, 1814, his name appears in the Registers of Mission San Juan Capistrano; and thereafter for one year, 1814-1815, at Mission San Luis Rey. He was active at Santa Barbara from October 5, 1816, to December 5, 1823. Thereupon he was transferred to Mission San Buenaventura, where he made his first entry in the Baptismal Register in January, 1824. As early as 1813, Fr. Sarría writes, Fr. Suñer suffered from ill health, which seriously impaired his usefulness in the ministry. Having asked permission to retire to the College, it was promised him that he might do so as soon as another would arrive to take his place. To this decision Fr. Suñer resigned himself and finally remained in California.



A more serious affliction befell him. In 1825, he lost his eyesight, so that he was not able to make the baptismal entries, his last being dated August 2, 1825 and numbered 1,041. In the second Book of Burials, Fr. Altimira makes the remark that Fr. Suñer should have signed the entries numbered 85 to 112 made in 1825, because he officiated at these functions; but that he had become blind and therefore was unable to sign

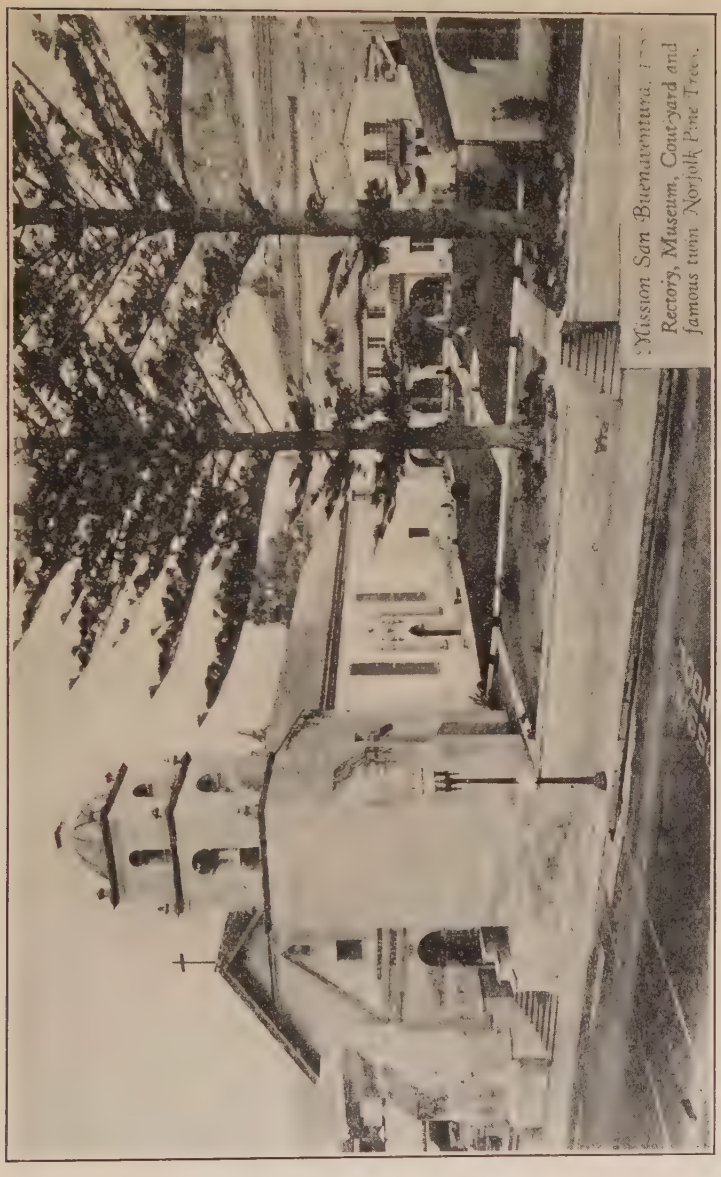
them. Fr. Suñer entered his name for the last time in the burial register on May 29, 1825; this was in connection with entry number 85 in the second book, to which Fr. Altimira refers. The poor sufferer was at last relieved of his affliction by death on January 17, 1831. The entry of his burial in the burial register reads as follows: "No. 366. On January 18, 1831, in the church of this Mission of the Seraphic Doctor San Buenaventura, on the Gospel side in the presbytery, I gave ecclesiastical burial to the body of the Religious and Preacher Apostolic, Fr. Francisco Suñer. He was a native of the pueblo of Clot in Cataluña and he received the holy habit and made his profession there. After that he came to the holy College of San Fernando, Mexico, and concluded his career on the seventeenth of said month and year. He died having received the holy Sacraments of Penance and Extreme Unction and Viaticum with much edification, humility, and resignation, like a true Religious of our Father St. Francis. In witness whereof, I sign.—Fr. Francisco Xavier Uría."

The last two resident missionaries of San Buenaventura were entered in the parish register of Our Lady of Sorrows, Santa Barbara, The biographical sketches of both follow here, and close with the entries as made in the Santa Barbara burial register.

Fr. Francisco Javier de la Concepcion Uría, according to Fr. Comisário Prefecto Sarría, was forty-seven years and two months old in November, 1817. He was a native of the Pueblo de Ayzarna, which in temporal matters belonged to the jurisdiction of the Villa de Cestona, in the Province of Guipuzcoa (Cantábria). He received the Franciscan habit in the Convento de Jesus in the City of San Sebastian, the House of Recollection of the Sacred Province (Franciscan) of Cantábria, on January 13, 1789. He embarked at Cádiz on May 8, 1796, bound for the Apostolic College of San Fernando de Mexico. From there, on December 14, 1796, he was sent to the California Missions. He was at Santa Barbara from June 18, to September 18, 1797, and again on September 21, 1798. From 1797, he labored zealously at Mission San Fernando, until

he retired to said College in 1805, in virtue of the license granted him for that purpose by Fr. Presidente who ruled the Missions. Yielding to zeal, on August 13, 1808, he returned to cultivate this same vineyard of the Lord. Mission Santa Ines was the one assigned to him by the Superior (not counting the few months that he served at Mission Santa Cruz, in 1808), and there he labored till near the end of February, 1824. "The hardships he underwent, and the industry and zeal he displayed, resulted in great success for him," Fr. Sarría writes. From Santa Ines, after a short stay at Santa Barbara, Fr. Uría went to Mission Soledad, where he officiated for the first time on December 28, 1824, and for the last time on February 10, 1828. On the way up, he baptized at Mission San Miguel on September 2, 3, 16, and October 17, 1824. From Mission Soledad he was transferred to Mission San Buenaventura, where he baptized for the first time on February 6, 1828. He was now worn out and was suffering from various ailments, Fr. Sarría tells us, wherefore he received the permit to retire to the College and only waited for an opportunity to take passage in a ship bound for San Blas or Acapulco. Yet he continued at Mission San Buenaventura till 1833, where, on April 18, 1833, he baptized for the last time. By order of the physicians he repaired to Santa Barbara in the hope of regaining his health; but he was already beyond recovery and departed this life at the house of Captain De la Guerra on November 5, 1834. The entry of his burial in the register of the parish of Our Lady of Sorrows, Santa Barbara, is very brief. It reads: "No. 325. R. P. Fr. Francisco Javier Uría.—On November 6, 1834, in the crypt of the church of this Mission, I gave ecclesiastical burial to the body of the Rev. Fr. Preacher Apostolic, Francisco Javier Uría, ex-missionary of San Buenaventura. He received the Sacraments of Penance, Holy Eucharist, and Extreme Unction. In testimony of which I have signed. Fr. Antonio Jimeno."

Bancroft has this to say of the deceased: "Padre Uría was stout in physique, jolly in manner, addicted to pleasantries and jokes, indulging sometimes in coarse language,



SAN BUENAVENTURA CHURCH AND RECTORY AT THE PRESENT TIME

kind hearted and well liked, though at times very quick tempered. He was an excellent manager of temporal affairs, and was noted for his generosity, especially to the Indians," which all agrees with the numerous letters from his hand still extant among the *De la Guerra Papers*. Like nearly all the Fathers, Fr. Uría in 1826 refused to take the oath of allegiance to the so-called Republic of Mexico, which has ever since demonstrated that it is not a republic, that is to say, a country having a government of and by the people.

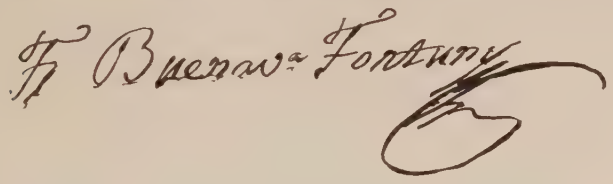
Fr. Comisário Prefecto Mariano Payéras thus speaks of the deceased, on December 31, 1820: "His merit is distinguished for his fine skill and effectiveness in this ministry, and his aptitude is not limited to it, rather also for the ministry among the faithful, and for some medium commission and office in the cloister."

Fr. Buenaventura Fortuny, we learn from Fr. Sarría, "was 43 years and ten months old in November, 1817. He first saw the light in the Pueblo of Moster, Archdiocese of Tarragona in the principality of Cataluña. In the convent of Our Holy Father St. Francis, Villa de Reus, which belongs to the Order in the Province of the same name, he received the holy habit on October 30, 1792. On May 3, 1803, he embarked at Cádiz for the Apostolic College of San Fernando de Mexico, where he occupied himself in the duties of the community and in preaching one or the other mission among the faithful, until 1806, in which year he came to California, landing at Monterey June 6. Destined by obedience for Mission San José, he administered it till this day (November 17, 1817) with much benefit to the Mission. What is to his especial credit is the view he takes, which to me seems deserving of note, that, although being a strict Religious, he burdens no one else, and, although being a strenuous missionary in the fulfilment of his duties, he does not at all meddle with that which is not under his inspection. Because it is his particular merit, which is much greater, it is considered that for years, during which he served in the ministry, he made a sacrifice of all the many

anxieties of his retirement on the altars of obedience and necessity."

In December, 1820, Fr. Prefecto Mariano Payéras writes of Fr. Fortuny: "His merit is as laudable as his simplicity and zeal. His aptitude for a good missionary in both branches of the ministry, that is to say, among faithful and infidels, renders him suitable as missionary among the faithful as well as among the Indians."

It seems that after landing in California, Fr. Fortuny at once went to Mission San José, for we do not find his name in any other Mission at this period. He baptized at this Mission in September, 1806, and, as he says in the entry, it was his first time. There had been no Baptisms since May, however.



With Fr. Durán he signed the Annual Report of 1806. Thereafter he remained at this Mission until September 5, 1826, when he baptized number 5,546. Then he succeeded Fr. Altimira at the new Mission of San Francisco Solano, where he baptized for the first time on September 30, 1826. The entry bore number 228. He remained alone at this place till the arrival of the Zacatecan Franciscan, Fr. José Gutiérrez, baptizing for the last time on March 15, 1833.

From Mission Solano, Fr. Fortuny was transferred to that of San Diego, where he baptized for the first time on September 22, 1833. He seems to have come down by land, since he officiated at a Baptism at San Buenaventura on April 18 of that year. He remained at San Diego till July 27, 1834, on which day he made his last entry. From there he went to San Luis Rey, staying there till July, 1837. Thereupon he set out for Mission San Buenaventura, where he baptized for the first time on July 16, 1837. Here he labored till 1840, when his

health could bear the strain no longer. His last entry was made on November 22, 1840. In his last days, he went to Santa Barbara for medical treatment and care at the house of José Antonio Aguirre, where he died on December 16, 1840.

The entry of his burial in the register of the parish of Santa Barbara reads as follows: "No. 416. R. P. Fr. Buenaventura Fortuni, Missionary of San Buenaventura. On December 18, 1840, in the crypt of the church of this Mission, Very Rev. Fr. Presidente José Joaquin Jimeno gave ecclesiastical burial to the body of the R. Fr. Preacher Apostolic Buenaventura Fortuni, native of Cataluña and missionary of the neighboring Mission of San Buenaventura. He received with great edification the holy Sacraments of Penance, Holy Eucharist, and Extreme Unction. In testimony whereof I have signed. Fr. Antonio Jimeno."

List of Resident and Visiting Fathers Whose Names Appear in the Registers of Mission San Buenaventura

Fr. Junípero Serra, March 29 to April 20, 1782.
Fr. Benito Cambon, March 29 to end of May, 1782.
Fr. Vicente de Santa Maria, May 31, 1782, to June 16, 1806.
Fr. Francisco Dumetz, June, 1782, to June 29, 1797.
Fr. Junípero Serra, August 29, 1783.
Fr. Fermín Francisco de Lasuén, September 1 to November 1, 1796.
Fr. Joseph de Arroita, December 8, 1786; March 19, 1787.
Fr. Cristóbal Oramas, December 8, 1786, April 7 to 22, 1787.
Rev. Don Alexander Jordan, August 28, 1791.
Fr. José Señan, April 26, 1800, to July 20, 1823.
Fr. Marcos Antonio de Vitoria, July 12, 1806, to October 13, 1817.
Fr. Romualdo Gutiérrez, August 7, 1806.
Fr. Vicente Francisco de Sarría, October 2, 1813; July 12, 14, 1816.
Fr. Marcos Antonio de Vitoria, July 16, 1820, to June 29, 1824.
Fr. Roman Ulibarri, July 12, 1816.

Fr. Mariano Payéras, August 7, 1821.
Fr. José Sanchez, August 7, 1821.
Fr. Blas Ordáz, July 13, 23, 25, 1823.
Fr. Francisco Suñer, January, 1824, to January 17, 1831.
Fr. Joseph Altimira, August 21, 1825, to January 20, 1828.
Fr. Antonio Jimeno, October 26, 1827.
Fr. Francisco X. Uría, February 6, 1828, to April 12, 1833.
Fr. Francisco Cuculla, July 24, 1831.
Fr. Blas Ordáz, May 11, 1833, to July 5, 1837.
Fr. Buenaventura Fortuni, April 18, 1833.
Fr. Narciso Durán, December 7, 1833.
Fr. Buenaventura Fortuni, July 16, 1837, to November 22, 1840.
Fr. Antonio Jimeno, November 3, 1840, to September 17, 1843.
Fr. Francisco Sanchez, May 15, 1842, to February 11, 1843.
Fr. González Rúbio, December 3, 4, 1842.
Fr. Narciso Durán, February 24, March 1, 1843.
Fr. Francisco Sanchez, July 13, 1843.
Rev. José Maria Rosales, April 21, 1843, to August 20, 1848.
Fr. Francisco Sanchez, October 1, 1848.
Fr. González Rúbio, October 28, 1848, to September 30, 1849.
Rev. Alesandro Maria Branchi, November 29, 1849, to March 25, 1851.
Rev. Pablo Jesus Maria Jordan, April 22, 1851, to August 9, 1852.
Fr. Francisco Sanchez, September 2, 1852; October 3, 1853.
Rev. Francis Rogalle, October, 1853, to 1857.
Rev. Vicente Llover, 1857 to 1859.
Rev. Miguel Racca, 1859-1861.
Rev. John Comopla, 1861-1877.
Rev. Philip Farrelly, 1877.
Rev. Ciprian Rubio, 1878-1895.
Rev. Cornelius Scannel, 1896.
Rev. P. J. Grogan, 1897-
Rev. Roger O'Shea, 1919-1920.

Rev. F. McSwiney, 1921.
Rev. Daniel Hurley, 1922.
Rev. Charles O'Mahony, 1922.
Rev. Michael J. O'Dwyer, 1923-1928.
Rev. Albert Dontanville, 1928-1929.
Rev. H. C. Meade, 1929-

CHAPTER XIII.

San Buenaventura After the Mission Period.

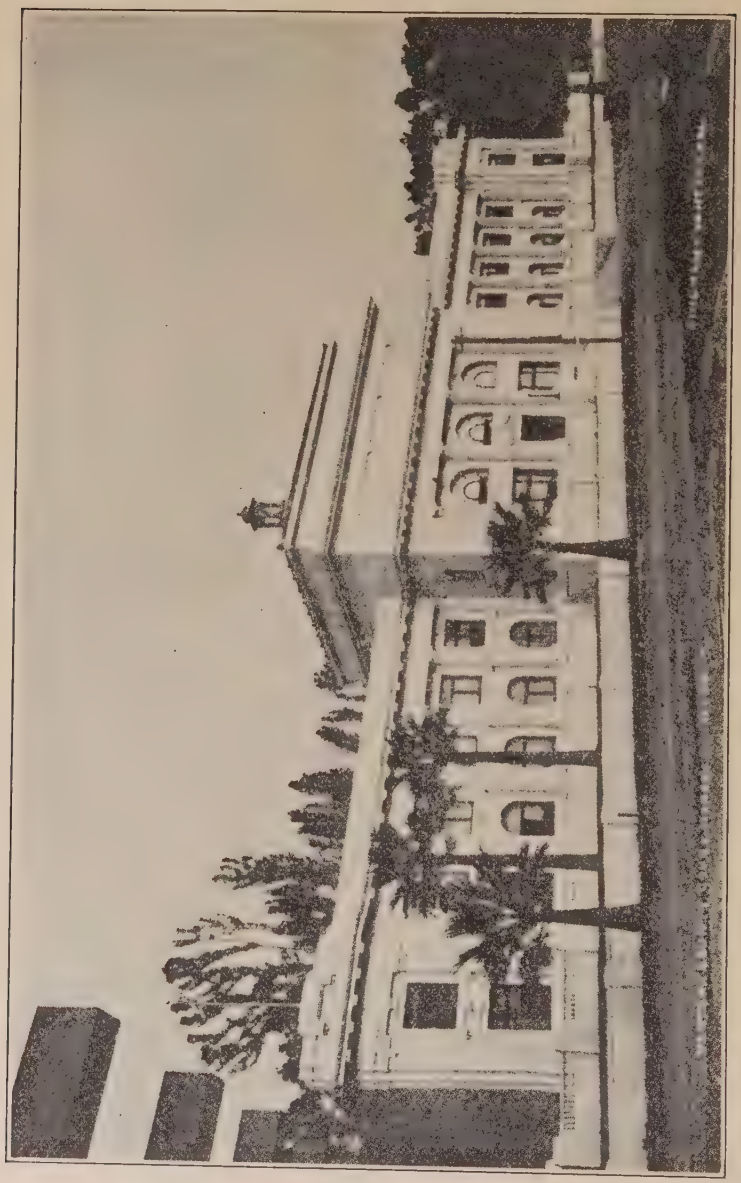
(From Notes Supplied by Mr. E. M. Sheridan and others.)

San Buenaventura to-day is far different from the San Buenaventura of the days when the United States flag first waved over California. Progress was slow. Even ten years ago the Census gave the town but 4,300 inhabitants. Now it has a population of 11,342, while the township embraces a population of 20,552. The County of Ventura on the authority of the Census of 1930 claims 54,577 souls.

The town of San Buenaventura was incorporated by the State Legislature in 1866, but the charter was not published till 1872. It bears the signature of L. C. McKeeby, President, and Frank Molleda, Secretary, of the Board. The other members of the Board were T. F. Chapman, Ysidro Obiols, and J. H. Bradley. Altogether 322 votes were cast at the election, and the candidates were—Y. Obiols 63 votes, T. F. Chapman 51, Frank Molleda 48, L. C. McKeeby, 42, J. H. Bradley 40, Ayers 30, E. A. Edwards 19, R. M. Brown 16, Stone 5, P. V. McCarthy 3, Daly 2, Dr. Bard 1, J. W. Goodwin 1, Brice Grimes 1.

The county was named *Ventura* when first organized in January 1st, 1873. The first officials were appointed by Governor H. H. Haight as follows: County Judge, Milton Wason; District Attorney, J. Marion Brooks; County Clerk, Frank Molleda; Treasurer, E. A. Edwards; Superintendent of Schools, F. S. S. Buckman; Sheriff, Frank Peterson; Surveyor, C. J. DeMerrite; Coroner, Dr. C. L. Bard, who had arrived in 1867. The Supervisors were, James Daly, J. A. Conaway and C. W. Thacker. C. H. Lindley was named the first Notary Public. The first term of the District Court was held in November, 1873, Judge Pablo de la Guerra of Santa Barbara presiding. The sessions were held in Spear's Hall.

The Southern Pacific Railroad Company in 1888 substituted *Ventura* for *San Buenaventura* because the original name was considered too long to fit into the time-table. A little



VENTURA COUNTY COURT HOUSE

later the Post Office Department at Washington also adopted the designation Ventura for the local post office. Recently the Railroad Company has evinced a desire to change back to *San Buenaventura*, and the Chamber of Commerce is in correspondence with the Post-Office Department to have the original name restored. V. A. Simpson was the first postmaster of the place after the Americans began coming in.

The first courthouse was built in 1873 on a block of land donated for the purpose by the Rt. Rev. Thaddeus Amat, D.D., first Bishop of Monterey to whose diocese San Buenaventura belonged. It stood on Santa Clara Street near Figueroa Street, where now is the May Henning School. This land was a part of the Mission Orchard of seventeen acres. Two of the orchard's olive trees grow in front of the school. The present courthouse on the hill was completed in 1913.

Communication with the outer-world was facilitated by stage and steamships. Neither was very regular. High tides along the Rincon beach would often interfere with the stage schedules, while steamers were at the mercy of storms at sea. The first wharf was completed in 1873. The first steamship, the *Kalorama*, however, made trips to the lower ports on the coast as early as 1870. Landings were effected by lighters.

The Southern Pacific Railroad entered Ventura from Saugus in 1887, as the main line from Los Angeles to San Francisco then passed through Saugus. Thereafter both stages and steamships retired from business.

The first and only street car line was built in 1891. It ran from the depot to the Mission church or a little beyond until it ceased to operate in 1908.

With the advent of the railroad in 1887 a stirring land boom flourished for a while. Lots on Ventura's thoroughfare reached exorbitant prices. Both the Hotel Rose and Hotel De Leon were built during the commotion. Most of the venturesome purchasers lost more than they gained.

During the excitement the Rev. Ciprian Rubio, in charge of the Old Mission, concluded to make some all around improvements. He had all the outer buildings, already in a

dilapidated condition, torn away, leaving only the church and the sacristies untouched. It was his intention not only to secure better accommodations for himself and successors, but to erect a parish school. The spot selected for the latter was the site of the sacristy on the westside. This was accordingly razed to the ground, and the foundation laid for his cherished project. When this much had been accomplished, the land boom collapsed, and Father Rubio lost all hope of ever seeing the building rise from the brick foundation. Nor was his plan realized until thirty-four years later when the school building was completed, and Sisters of the Holy Cross arrived to take charge. The Sisters "who opened the Holy Cross School on August 21st, 1922, were Sister M. Imelda, Superior, and the Sisters Eileen, Bennetta, Venantia, Paulita, and Febronia. The enrollment in the first session was one hundred and twenty-five. At the close of the month of June, 1930, the attendance was two hundred and seventy-five. The funds for conducting the school are derived mostly from donations."

The city is well supplied with schools inasmuch as there are within the limits ten public schoolhouses which accommodate about 3,000 children. In addition there are three Kindergartens. The superintendent of the city schools is E. L. Van Dellen. A State School for girls was established near the City of Ventura in June, 1916. It cares for one hundred and sixty girls. Dr. Olive P. Walton is the superintendent of this institution.

The first schoolhouse in the district was on the east side of Ventura Avenue, just opposite the point where now turns off Harrison Avenue. It was there the first school was established in 1866, in a little plain board structure. The first teacher was Miss Alice Brinkergoo, a relative of the late Jacob Nidever. It had accommodations for about forty pupils, but fewer than that attended the first term. It was conducted there till 1873. The last teacher of this first school was F. G. Buckman, who became the first principal in the brick school, and later held the office of first County Superintendent of Schools.

Ventura, Calif.

Father Ciprian Rubio furthermore thought of making improvements in the venerable Mission Church itself, always a rather risky and dubious transaction. The laudable aims now are to preserve everything as much as possible in the state in which it comes down to us from ancient times. Father Rubio went to work lengthening the windows, presumably to obtain more light, and then, strangely enough, put in very dark stained glass windows. He also had the interior decorations, made probably by the early Indian converts, removed, and covered the walls with modern stencil work.

The church had already been ceiled and floored by the Rev. Juan Comopla, Father Rubio's predecessor. This flooring, except in the main aisle, still covers the original tile floor which the Franciscans had left in the church. In the aisle the old floor of Father Comopla has since been removed, and thus came to light the excellent work of the ancient floor. This was composed of small, thin, and evenly shaped and burnt tiles about eight inches square.

In order to preserve the treasures and relics of the past, in 1929 a building was erected to the east of the church, after the home for the clergy had been established in the rear of the lot This structure is known as the Mission Museum. It is in charge of Miss Cora McGonigle. Among the most valuable exhibits are two wooden bells, the only ones that reached California. They are about two feet high, shaped like ordinary church bells, and each apparently, carved and turned out of one block of wood. On two opposite sides, within, they have metal plates against which the wooden clapper would strike. Hence they were intended for use, not for show.

It has always been a mystery, which the proverbial oldest settler could not explain, how and when these bells found their way into the San Buenaventura church tower. In 1904 we viewed the one that still remained fastened to the yoke with rawhide thongs. The other, rather one-half of it, the other half having been consumed by worms, we found lying on the floor behind the main altar. The puzzle has at last been solved owing to the persistent research of the Rev. Albert Dontan-

ville, assistant priest at San Buenaventura in 1928-1929. After taking up his residence at Long Beach as pastor of the Church of the Holy Innocents late in 1929, the Rev. Father spoke of the wooden bells to a Mexican priest stationed at Long Beach as assistant. The latter then related to Father Dontanville that in certain portions of Mexico such bells were manufactured, and used in some of the older churches from about noon on Holy Thursday till about noon on Holy Saturday for the purpose of calling the people to church, since metal bells had to be silent during those two days. This explanation is doubtless correct. It recalled to our mind how in some of the country parishes of the United States from Holy Thursday till noon of Holy Saturday boys would go through the parish limits with a giant rattle calling the faithful to the divine services. In this case the Mexicans proved far more ingenious and practical.

The question still remains unanswered: When and by whom were the wooden bells brought to San Buenaventura? There is no allusion in the Mission Records about them. Alfred Robinson, who early in the third decade of the 19th Century visited all the Missions, would surely have taken notice of them in his book if they had arrived before 1834. We believe that the bells came from Mexico after the war between the United States and Mexico, and that they were brought here by ship by order of the Rev. J. M. Rosales, an out-and-out Mexican, perhaps after he had left San Buenaventura in 1848. They could not have been placed in the tower later than 1851, when the Rev. P. M. Jordan, also a Mexican, was in charge, without the knowledge of some people still alive.

An incident concerning the old worm-eaten bell deserves to be related here to the credit of the local Native Daughters of California. We learned the particulars on the spot a quarter of a century ago while "substituting" for the Rev. Pastor then ill in the hospital. Some years previously, when the Rev. Pastor was taking a vacation, another priest had charge of the spiritual affairs of the parish. On retiring to his new destination, thinking that the remains of the wooden bell could

SAN BUENAVENTURA MISSION
VENTURA, CAL.

be of no use to anybody, and not aware of the energetic spirit of the local Native Daughters, the priest hired an expressman to bring the bell to the depot for transmission to his new charge. The expressman, not a Catholic, with some misgivings complied with the order after the priest had left Ventura, and then told his wife, also a Non-Catholic but an official of the Native Daughters. "What!" the more quickwitted lady exclaimed, "take away our bell!" Hastily she conferred with a few members of the Society. Then she directed her husband, the expressman, to hurry back to the depot and to return the treasure to the church. He did so most cheerfully. It was then placed behind the main altar for safekeeping, and there we found it, as already noted.

The Pioneer Museum at the Courthouse grew out of a collection of relics presented to the Society of Ventura Pioneers by Dr. Thomas R. Bard in 1913. The first Curator was Sol. N. Sheridan, who resigned after one year of service. Thereupon Mr. E. M. Sheridan was appointed by the Board of County Supervisors. He continues in charge of the valuable collection which is growing rapidly in the number and value of its relics.

The Native Daughters of the Golden West in the early days did much to preserve the city's landmarks. Among other services to the city they erected a wall about the remaining two palm trees of the ancient Mission Orchard. In recent years they have had the palm trees braced with wire ropes. It is not generally known, but in the early days the city from this feature was sometimes called *Palm City.*

The first non-Catholic church built in 1867-1868, belonged to the Congregationalists, and their first Minister was a Rev. Bristol. The Presbyterians came next with a little church on Meta and Oak streets: The Congregationalists and Presbyterians have since united, and have a church in common. Opposite, on Oak and Meta streets, the Methodists erected their church edifice. The Baptists and Christians followed and also have their places of worship.

The first banking institution was founded in 1875 and became the Bank of Ventura. In 1923-1924 it was merged with the Bank of Italy.

The first Chamber of Commerce was organized at Ventura in the summer of 1900. Mr. G. C. Powers was elected President and Mr. Hyde Chaffee was the first Secretary. At this writing the President and Secretary are D. J. Reese and Ino Wallace respectively.

Business in the early days after the Mission Period was conducted on the credit system. Mexican landowners still had vast acreages, but there was little cash among them. General merchandising stores had often to carry over unfavorable seasons the rich in land but poor in cash. The Mexicans and few Spaniards would have what they wanted as long as their broad acres might last, although such lands yielded them little. Juan Sanchez, for instance, who had been granted the Rancho Santa Clara del Norte embracing 13,968 acres in 1869, boastfully called his beautiful tract of land "From Sunrise of Sunset." Previous years had been bad, and especially the great drought in 1864 had consumed the wealth of the country—the stock industry. Juan Sanchez found himself with nothing but non-productive land, and his numerous family had to live—had to eat. Frederico Schiappa Pietra and Augustin Solari supplied the necessities from their shelves. The result was that the broad acres opposite Saticoy, along the Santa Clara River, eventually passed into the hands of store-keepers; that the land at various times was sold in parcels; and that the average price was but sixty-four cents per acre. That was one way in which many of the big ranches all over California passed from the original owners. Another way was through shiftlessness and gambling; but that is another story touched on other occasions. Retribution overtook all who had a hand in wresting the cultivated Mission lands from their lawful Indian owners. Our *Mission San Gabriel* and *Mission San Juan Capistrano* throws much light on the subject.

A notable feature of Ventura, especially greeted by seafayrers, is the Cross on *La Loma de Cruz*—The Cross on the

Hill, which rises from an elevation of about 800 feet back of the Old Mission Church. The first Cross was planted there, so the settlers will say, by Fr. Junípero Serra, the founder of Mission San Buenaventura. However, that is an error. When Fr. Serra started the Mission, he planted and blessed the Cross on the spot where the altar of the church would be located. Such was the rule for all such occasions. He was not then in physical condition to climb to the top of the hill, nor is there any record of the raising of the Cross on the mount. Fr. Palou would surely have noted the incident.

It is not known when the first Cross was erected on the hill, but the one placed there stood many years before a storm threw it down. Another was raised on the same spot, and this was blown down in 1875, while Father Comopla resided at the Mission. Mr. E. M. Sheridan with some others on the morning after the eventful storm ascended the hill. The wreckage furnished a number of mementoes to those present. Among other pieces picked up was the scroll board which had been above the cross-piece at the top. This little board, about two feet long and six inches wide, shows the ravages of wind and weather, also quite plainly the lettering upon it—"I. N. R. I." This precious relic is now preserved in the Pioneer Museum.

The Cross that surmounts the hilltop now is of sturdy timber. It measures twenty-four feet in height. It was planted on the site of the preceding Cross by the Chamber of Commerce in 1913. On the same occasion it was blessed by the Rev. Patrick Grogan, assisted by some Franciscan Fathers from Old Mission Santa Barbara. The E. C. O. Women's Club, which was the prime mover of the praiseworthy undertaking, defrayed all expenses.

Ventura, or San Buenaventura in the early days before the Americans came to make things lively, was a sleepy place in life and in business. It was José Arnaz who laid out the town on the site extending from what is now Palm Street to the Ventura River. The buildings were squat little adobe structures with red-tiled roofs. The Old Mission Church towered

SAN BUENAVENTURA MISSION IN 1873. BRICK SCHOOL HOUSE ON THE HILLSIDE

above them all, for it was not considered meet to build one's house taller than the House of God. Some of the buildings had flat and tarred roofs. There were two uneven rows of these low habitations. The more pretentious houses would make up in ground-space what they lacked in height. A sort of roadway between the two rows, with the Old Mission Orchard wall largely filling one side, extending from the present Palace Hotel to Feraud's corner. The wall was ten feet high, of adobe and mounted at the top with tile to run off the rain waters. The orchard grew walnut, fig and other fruit trees.

The leading business men of those old days were Ysidro Obiols, Angel Escandon, Victor Ustusaustegui, José Arnaz, Francisco Menchaca, Apolinario Ayala, and V. A. Simpson, later on the first American postmaster.

There were not many places known as saloons as the Americans understood them, though wine was sold in almost every place where anything else was bartered. It was said of drinking in those early days that the Spaniards brought the first intoxicants in the form of wine, which naturally would be pressed as soon as grapes were available. According to Dana, however, there was not much drunkenness in California until the Americans came with their whiskey, and their peculiar way of making of it a beverage, taking it often and in such copious quantities as to become quickly hilariously intoxicated. It was after the Americans arrived that it became customary for all stores to furnish whiskey free. A barrel of it and a glass in the backroom was always free to customers of the place. No exclusively women goods stores as yet existed. The general merchandise shops usually handled such wares.

It was the Indian who would say: The Spanish people brought the wine, but the Americans brought drunkenness. Nevertheless, the Spaniards, which means all that spoke Spanish, hence the immigrants from Mexico, made strong drink, though not many would drink it as did the Americans. The Spanish *aguardiente*, water-clear, and the *anisado*, which was grape brandy tinctured with *anise*, were chief among the fiery drinks of the Mexicans.

The early calaboose or jail was an old brick and stone building on the point of the hill below the brick schoolhouse. This building was erected by the missionaries for a filter or settling tank to supply the Mission with clean water for domestic purposes. The aqueduct from there ran along the brow of the hill to the rear of the Mission quadrangle. Later on, the city marshall, M. M. Henderson, built a calabozo for the town on his lot, lined it with sheet iron, and kept the prisoners there. A very early-day method of punishment for petty offenders was to put them in the stocks. A whipping-post was also occasionally used.

September 29th, was always a great day for sports in the old town, as it was Saint Michael's Day, the patron of the chapel some distance from the church to the east. It was like the Fourth of July of our day. People would gather at the Mission from all over the surrounding country. Crowds would come from Santa Barbara to enjoy the sports, such as horse-racing, bull-fighting, etc. A bull-ring was constructed by fencing off a part of what is now Main Street, anywhere between the Mission church and Ventura Avenue. The Mission Orchard wall on the south side would form one portion of the enclosure, while pole fences tied with rawhide would be thrown across the street, and on the opposite side an adobe building would answer for the northern wall. It was the custom to saw off a bit of the horns of fighting bulls, and thus no great harm was ever done beyond knocking over a horse now and then. It was more play than fight.

We have now to treat of one of the most important items—the newspapers of San Buenaventura or Ventura for short. The first newspaper was a little weekly called the *Ventura Signal*. It was established in 1871 by John H. Bradley. On the death of the founder in 1873, the firm of Shepherd and Sheridan continued the weekly till 1876, when Mr. Sheridan retired. Mr. Shepherd in the following year sold it to E. M. Sheridan, Sol. N. Sheridan and Horace Stevens. Mr. E. M. Sheridan who became the sole proprietor, in 1885 sold the paper to H. G. Mclean. Mr. W. D. Hobson soon bought it and

changed the name to *The Republican* which after a short period ceased publication. Other ventures followed, but soon breathed their last.

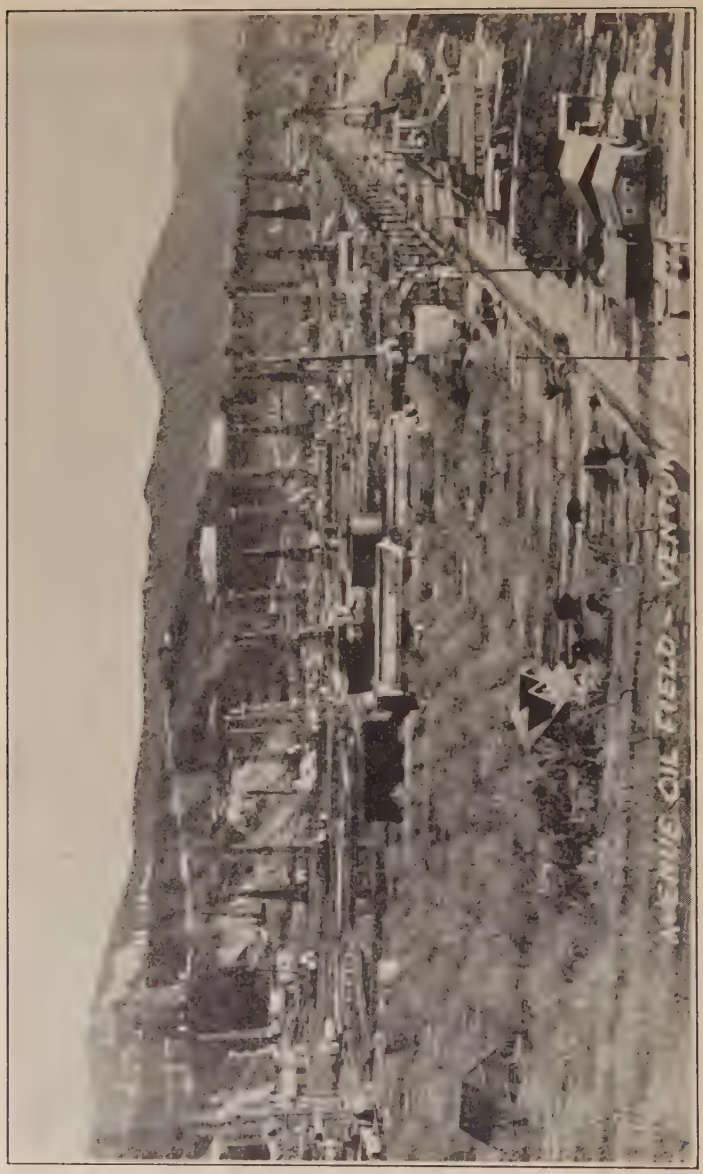
The second paper was *The Ventura Free Press*, which boldly went forth as the first daily, but soon changed to a weekly. The first editor and owner was O. P. Hoddy, who brought the plant from Calistoga, Sonoma County. *The Free Press* still continues both as daily and weekly.

In 1883, Mr. J. Marion Brooks began to print a paper on a Washington hand-press. He named it *The Ventura Democrat*. This plant ere long became the property of a notable newspaper character. This was John McGonigle, distinguished for being a Simon-pure Democrat. Born in Missouri, he crossed the continent, drifted into the Nevada mining districts, and there conducted a newspaper for some years. Then he turned to California, and finally with his family settled down at San Buenaventura early in the eighties. Here he became the proprietor and editor of *The Ventura Democrat* founded a little while previously. Editor McGonigle could wield a rather caustic pen.

About the same time there appeared upon the scene a Methodist minister named Stephen Bowers. He was also an archeologist. Bowers acquired The Republican *Free Press*, and held the post of editor for many years. Spats between Editor McGonigle and Editor Bowers were frequent, as old time settlers remember with amusement.

At the present time Ventura has two evening dailies: *The Star* and *The Free Press*, besides a weekly called *The News*.

The last but not least of the noteworthy institutions of Ventura is the Public Library. Agitation for establishing a library was begun by a number of residents late in 1873. Some books were donated of which the Town Clerk took charge temporarily. An organization was effected in November, 1874. The officers and trustees were Milton Wason, President; James Daly, Vice-President; L. F. Eastin, Rec. Secretary; C. G. Kinney, Cor. Secretary; G. S. Gilbert, Treasurer; C. H. Bailey and John Sheridan, Trustees.


SIGNAL OIL FIELD - VENTURA

A Library Fund was started, and the County Clerk continued in charge as Librarian. The Library occupied quarters in the old City Hall for many years until the present City Hall and Library was built. Miss Florence Vandever was in charge from 1888 till the County assumed control in 1915.

Finally the County Library was established in due form by the Supervisors in April, 1915. Miss Julia Steffa was appointed Librarian, and Miss Marie Plaw, now Mrs. Edward Gardner of Saticoy, became her assistant. Other members of the staff were Miss Cecilia Henderson, Buth Bullock, Edith M. Tucker, Corrine McGonigle, Irene Moulton, Anna J. Thompson, Dora McKinley, and Almon Harrington.

The present County-Librarian is Miss Elizabeth Topping, who has faithfully held the position since September, 1921. In that year the Library was moved to the City Hall building. Under Miss Topping's supervision the Library has spread its usefulness until the present time when it has one hundred branches all over Ventura County. The circulating system has thus become as complete as industry and efficiency can make it.

In recent years the former sleepy Ventura has manifested a lively activity through the discovery of petroleum in the county. However, oil was known to exist nearby as far back as 1860, only two years after the sensational discovery of petroleum in Pennsylvania. Some of it was secured from the surface wells in Wheeler Canyon by means of spring-poles. Oil was also obtained by running tunnels into Sulphur Mountain canyons, T. R. Bard put down the first regular well as far back as the year 1865. It was designated as No. 1, on the Ojai Road. Then followed Nos. 1-2-3-4-5-6 in the Upper Ojai. No. 6 was the only producer. Mr. George Gilbert built the first oil refinery at No. 1 before Mr. Baird had begun his operations in 1861, when he first came to the county. The oil seepages there attracted his attention and caused him to make experiments that failed to pay cost. The purest fine oil field, the fourth in the State of California as to production, was first opened ten years ago by a man named Miloy, who raised the first derrick with the assistance of Mr. Neil Sheridan.

APPENDIX

A

SAINT BONAVENTURE
CARDINAL, BISHOP, DOCTOR OF THE CHURCH

"Saint Bonaventure, the great light and ornament of the holy Order of St. Francis," writes Alban Butler in his *Lives of the Saints*, "for his extraordinary devotion, ardent charity, and eminent skill in sacred learning, surnamed the *Seraphic Doctor*, was born at Bagnarea, Etruria, Italy, in the year 1221. Hence he belonged to the Thirteenth Century, for the long list of learned men, brave and pious rulers, and numerous Saints of both sexes, justly styled the Greatest Century in the Christian Era. His parents were the pious couple John Fidanza and Maria Ritelli. In Baptism the child received the name John, but this ere long was changed to Buonaventura from the following incident."

When little John was about four years of age he fell so dangerously ill that the doctors despaired of his life. The distracted mother, therefore, brought him to St. Francis, and on her knees begged the Saint to restore her beloved child's health. Moved by her tears and supplications, Francis prayed over him. The result was that the little boy suddenly rose to his feet entirely cured. *O Buona Ventura*! exclaimed the Seraphic Saint. Thereafter John Fidanza, the Junior, was known as Buonaventura. It was, indeed, a happy event, as St. Francis looking into the future revealed to the overjoyed mother. In gratitude she consecrated her son to the service of God. She took care to inspire him by word and example with the sentiments of ardent love for the Divine Savior, which in one phase or another shines forth as characteristic of Bonaventure.

As Bonaventure possessed a bright intellect, and was determined to be of use to his Creator and to his fellow creatures, he made such progress in the study of the sciences of the period, notably in true philosophy and in theology that he amazed his very masters. While acquiring the secular and the sacred sciences, young Bonaventure led a marvelously clean life, and faithfully observed all that his Religion taught him in order to please God and to be an example for his fellow students. One of his professors, Dr. Alexander Hales, himself distinguished for learning and virtue, was wont to say, that it appeared in Bonaventure Adam had not sinned. Nobody was surprised, therefore, when at the age of twenty-two, Bonaventure joined the Order established by his benefactor, St. Francis of Assisi only thirty-four years before. He received the Franciscan habit in the monastery of Ara Coeli, Rome, still occupied by the sons of Francis. After the term of

probation, Bonaventure was returned to Paris in order to complete the higher studies which he had pursued there under the renowned Alexander Hales, who also entered the Order of St. Francis. There Bonaventure made the acquaintance of Thomas de Aquino, a member of the Dominican Order founded by St. Dominic in 1215, six years after the founding of the Order of Friars Minor by St. Francis. A close friendship sprung up between the two young religious which lasted till the death of Thomas in 1274. Both received the degree of Doctor of Divinity from the Sorbonne, as the University of Paris was called, and both occupied Chairs of Theology until the Chapter of the Franciscan Order at Rome in 1256 elected Bonaventure Superior-General of the Order. Pope Alexander IV confirmed the election. This compelled Bonaventure, only thirty-five years of age, to resign his honorable position at the University, and to assume the unwelcome burden of governing a widely spread Order. He administered his office so well for the spiritual and temporal benefit of the Friars, that Bonaventure was repeatedly re-elected, and served in the capacity of Superior-General till 1274, when he resigned in order to assist Pope Gregory X at the forthcoming General Council of the Church at Lyons, France. For that purpose Pope Gregory named Bonaventure Bishop of Albano, and consecrated him at Florence with his own hands.

While still Superior-General of the Friars Minor, or Franciscans, Bonaventure introduced a pretty custom, which in the Church continues to the present day. This is the Angelic Salutation, or the Angelus. He directed that, in commemoration of the greatest event in the history of mankind, the Incarnation of the Son of God, the Second Person of the Most Holy Trinity, every evening the *Hail Mary* should be recited three times in every convent of the Order. The Popes found this custom so appropriate that they prescribed it for the Church at large, and they directed the *Angelus* to be recited three times—at morning, noon, and evening.

During his administration Bonaventure inaugurated various regulations intended to reorganize and solidify the life of the Franciscans on the basis of the Rule of St. Francis. He is therefore regarded as the second founder, so to speak, of the Friars Minor, commonly called Franciscans.

Pope Gregory X esteemed Bonaventure so highly that he named the saintly Superior-General Bishop of York in England; but the dignity was declined. Then the Pope created Bonaventure Cardinal, and to forestall any objection, he had two high dignitaries of the Church take the Cardinal's hat to him. Bonaventure happened to be on a visitation journey. They followed him, and found him in a house of the Order helping the Brothers wash the dishes in the kitchen.

At the Council of Lyons Pope Gregory had Bonaventure sit at his right, and directed him to guide the discussions with the delegates of the Schismatic Greek Church with a view to reunite with the Roman Catholic Church. The delegates were so charmed with the sweet and convincing manner of Bonaventure that they finally yielded every

point of difference. In thanksgiving Pope Gregory himself sang the High Mass on the feast of Saints Peter and Paul, 1274. The Mass was first sung in Latin and then in Greek. To emphasize the reunion of the two Churches, during the singing of the *Credo*, the clause formerly objected to by the Greeks—"Qui ex Patre *Filio que* procedit,"—"Who proceedeth from the Father *and the Son*," was sung three times. It was a most inspiring scene.

Bonaventure had worn himself out, however. He was taken ill after the session, and next day his strength began to fail him entirely. He prepared for death after the manner of saints eager for the long sought endless union with God. Pope Gregory himself administered Extreme Unction, whereupon Bonaventure, his eyes calmly fixed on the crucifix expired on July 14, 1274. The Pope and the entire Council of five hundred Bishops, besides other dignitaries, solemnized the obsequies in the church of the Franciscans at Lyons. A Donimican Friar, Peter of Tarentais, Cardinal Bishop of Ostia, who later became Pope under the name, Innocent V preached the funeral sermon. The remains of St. Bonaventure were laid at rest in the same Franciscan church. In 1482 he was canonized by Pope Sixtus IV. Pope Sixtus V conferred on the Saint the title of Doctor of the Church.

Where St. Bonaventure shines especially is in his writtings, which have come down to us through the centuries, and are still among the standards of philosophical, theological, and ascetical works. It is through the eight large folio volumes that it has become clear why he is known as the *Seraphic Doctor*. We are not competent to describe the contents of his precious books; but we marvel how he found the time to write them. However, Joannes Gerson, a celebrated doctor of the Sorbonne, expresses his conviction on the works of St. Bonaventure as follows: "Among all the Catholic Doctors, Bonaventure seems to me the most proper for conveying light to the understanding, while at the same time they warm the heart. . . . St. Bonaventure's works seem to me the most proper for the instruction of the faithful. They are solid, safe, pious, and devout. Nor is there any doctrine more sublime, more divine, or more conducive to piety."

Doctor John Trithemius, Benedictine Abbot and famous scholar in the 15th Century, has this to say about St. Bonaventure's writings: "His expressions are full of fire; they no less warm with divine love the hearts of those who read them, than they fill their understanding with the most holy light. His works surpass those of all the Doctors of his time, if we consider the spirit of divine love and of Christian devotion that speaks in him. He is profound in few words, penetrating without curiosity, eloquent without vanity. Whoever would be both learned and devout, let him read the works of St. Bonaventure."

B

MOST REMARKABLE INDIAN BASKETS MADE AT SAN BUENAVENTURA MISSION

Two of the most remarkable, interesting and beautiful Indian baskets were made at Mission San Buenaventura at an early date. The pictures,

while not showing the coloring, give one a good idea of the appearance of the baskets, which are described as follows by Mrs. Zelia Nuttall, who writes of them in the *California Historical Society's Quarterly*:

"The baskets which I herewith bring to the notice of the members of the California Historical Society are probably the most important and interesting specimens of native California basketry in existence, and certainly are over 100 years old.

"The first is a large, fine, circular, bowl-shaped, flat basket, 24 inches in diameter, which displays the royal arms of Spain beautifully woven and repeated seven times around a central somewhat obscure heraldic design in which, however, a crown and two small mission crosses are recognizable. A Spanish inscription woven in letters of different sizes, runs around the edge of the basket, forming a border. Translated it reads, 'Worked by the neophyte, Juana Basilía, desirous of contributing to the attentions paid by Governor Solá to the Field Marshal Señor Don José de la Cruz.'

"Before discussing the historical personages whose names are recorded on this basket a description must be given of the companion basket, which is smaller, of a deep-bowl shape, but displays the identical royal arms of Spain, as well as an inscription. This reads, 'I was made by Ana Maria, a neophyte of the Mission of the Seraphic Doctor San Buenaventura.'

"The similarity of design and workmanship seems to establish proof that both baskets were made at about the same time, by converted Indian women at Fr. Junípero's favorite Mission, founded on Easter Sunday, March 31, 1782.

"It will be shown later that both were brought to the City of Mexico, probably by the same person and at the same time. Now to return to the historical names woven on the first of the two baskets:

"Governor Pablo Vicente de Solá, the last of the Spanish Governors, came to California in 1815 and left in November, 1822, when the Spanish rule terminated. It is obvious that the baskets must have been made during the seven years of Solá's governorship. It will be shown that it was most probably woven in 1822.

"According to the Mexican historian, Carlos Maria de Bustamente,* José de la Curz arrived in Mexico from Spain as adjutant of a brigade in 1810, and served under the Viceroys Venegas, Calleja and Apodaca for ten years as general in command of royalist troops.

"A bitter opponent of the revolution he played a prominent part in fighting the Mexican leaders who united with other contemporaries in accusing him of monstrous cruelty, despotism, rapacity, dishonesty, treachery and cowardice. It is related, as a characteristic action of his, that, after having been entertained with his staff at an hacienda, he rewarded the hospitality of his host by carrying off all the silver which had been brought out and used for the festive occasion with a view to doing him honor.

La trabajó La Neofita Juana Basilia, deseosa de contribuir á las atenciones del Senor Governador para con su Ilustre Mariscal de Campo, el Señor Don José de la Cruz.

"In no historical work consulted have I found the title of Field Marshal, recorded on the basket, associated with José de la Cruz, who, throughout the history of the Mexican struggle for Independence, is referred to as General Cruz. The only case I have come across of the use of this title in Mexico at that period is contained in the deed of abdication written by Viceroy Apodaca on July 5, 1822. Under compulsion he states that he "voluntarily delivers his authority to Field Marshal Francisco Novella," one of the military leaders of the mutiny of the royalist troops. As, previous to this date, Novella figures as a general in historical documents, it looks as though the title of Field Marshal was only assumed when he became the Viceroy's successor in authority. There is no evidence to show that José de la Cruz could have legitimately borne the title denoting a supreme command in Mexico of royalist forces. Knowing the character of General Cruz one cannot but suspect that he assumed it for purposes of his own and in order to deceive Governor Solá.

"Let us briefly review his movements during the years of 1821 and 1822 with the view of ascertaining the date of his visit to California, a hitherto unknown episode revealed by the inscription on Juana Basilia's basket.

"According to Bustamente, General Cruz, "realizing in 1821 that it was impossible to hinder the independence of Mexico, joined General Revuelta and marched with him to Zacatecas, where they obtained reinforcements, and thence to Durango, but not, as General Negrete reported to Iturbide, with empty hands, but making a clean sweep of the public funds and thinking of their personal interests. The funds they robbed there and at other places by which they passed, where they were able to make seizures, amounted, according to estimates, to over a hundred thousand pesos."**

* Suplemento a la *Historia de Los Tres Siglos de Mexico*, por el Padre Andres Cavo, tomo iv, Mexico, 1838.
** Op. cit. p. 245, vol. iv.

"In June, 1821, General Negrete set out in pursuit of General Cruzin order to punish him for his depredations, and after a successful siege of Durango, the capital of the state of the same name, forced General Cruz and his royalist troops to capitulate and then occupied the city on September 6, 1821. "I have not succeeded," says the writer, "in finding any record throwing any light on the movements of General Cruz after his defeat at Durango, but Bustamente relates that seven months later, in April, 1822, the detested "scourge of Jalisco" arrived in Mexico City where Iturbide was weak enough to receive him, but the first Mexican Congress decreed his expulsion from Mexico as a dangerous personality.

"The mute testimony furnished by an Indian basket reveals to us that the loyal Spanish royalist Governor Solá had welcomed to California, entertained and showered with "attentions" José de la Cruz as "Field Marshal" of the royalist forces in Mexico.

"The latter's record justifies the inference that, after his defeat at Durango, General Cruz and his Spanish followers systematically visited as many towns as possible on the Pacific Coast, assuming undue authority, seizing public funds and plundering as in Durango.

"Governor Solá seems to have entertained him for some time, for the basket woven by Juana Basilia could scarcely have been designed and finished in less than a month or two, the weaving of the royal arms (probably copied from a drawing furnished by the patriotic governor) being a complicated and difficult task, admirably executed and more successfully than the central design which was unavoidably distorted owing to the diminutive size of the central coils.

"The basket with the inscription proving it was made at Mission San Buenaventura, being of greater value for the study of California basketry, has been donated by the writer to the museum of the University of California, to be incorporated in the collection formed by her friend, Mrs. Pheobe Hearst, as a memorial to their almost life-long friendship.

"The second basket, which is unique inasmuch as it furnishes historical evidence concerning the visit to California of the notorious José de la Cruz, is on its way to California where, in due course of time, it will be placed on exhibition in order to give all Californian basket collectors an opportunity of seeing the most important and venerable relic of California basketry, made more than a century ago."

Such is the origin and the description of the wonderful specimens of basketry attributed to neophyte members of Mission San Buenaventura. However, it needs to be proved that the work was done in California rather than at some Mission of the same name in Mexico or Texas. Happily we have since discovered the names of Juana Basilía and of Ana Maria in the Padron or Census book of Mission San Buenaventura, California, and in the *Libro en que apunta la Ropa, qe se distribuye á los Indios de esta Mision del Serafico Doctor San Buenaventura.*"—"Book in which is listed the wearing apparel, which is distributed to the Indians of this Mission of the Serafic Doctor Saint Bonaventure."

Turning first to the *Libro de Ropas*, which doubtless existed at every Mission, but of which this is the only survivor, we find that a Juana Basilía, Indian name Sitmelelene, received wearing apparel not specified on September 20, 1807; July 23, 1809; March 15, 1812; June 4, 1814, and July 25, 1815.

In order to identify Juana Basilía we turned to the Padron, or Census Book. There we learned that Juana Basilía of the Rancheria of Sumuahuahua was baptized on February 7, 1806, when she was twenty-four years of age, and that her Baptism is entered in the baptismal register under No. 2154.

Searching further in the Padron we discover that Juana Basilía later was the wife of Juan Mariano, Indian of Sumuahuahua.

ME HIZO ANA MARIA. NEOFITA DE LA MISION DEL SERAFICO DOCTOR SAN BUENAVENTURA

With this clue at hand, we applied to the Rev. Patrick Grogan, Pastor of San Buenaventura, for copies of the entries in the respective registers. His Reverence referred the matter to Miss Cora McGonigle, Custodian of the Mission Museum. Miss McGonigle kindly transcribed the entries as follows:

Baptismal Register. "No. 2,154. Juana Basilía, adult of Sumuahuahua —On February 7, 1806, in the church of this Mission, I baptized solemnly the following: Sitmelelene, about twenty-four years of age, from the Rancheria of Sumuahuahua, and daughter of the catechumens Mauricio José Algilinunaze and Serafina de Jesus Tacutumelelene. I gave her the name Juana Basilía, and as Godmother Filotea Maria of entry 1913.—Fr. José Señan."

Marriage Register. "On May 2nd, 1806, in the church of this Mission the following renewed the matrimonial contract which they had already celebrated in their pagan state:

"No. 476. Gabriel de Jesus with Juana Basilía.—Gabriel de Jesus Citchacuaha of Quimishag (Rancheria), son of a deceased Gentile, and of Maximina, baptized in San Fernando (Mission), and incorporated in this (Mission), renewed the vow (marriage) with Juana Basilía Sitmelelene of Sumuahuahua, daughter of Mauricio José and Serafina de Jesus, neophytes of the Mission.—Fr. José Señan."

"On July 22nd, 1825 in the church of this Mission, the examination of the parties having preceded and the information noted, and the three banns prescribed having been announced during the holy Masses, and no impediments whatever having been found, I joined in holy Matrimony according to the rites of holy Mother Church, the following:

"No. 1009, Juan Mariano, widower, to Juana Basilia, widow.—Juan Mariano Sulupencagele, native of Sumuahuahua, widower of Juana Ignacia, to Juana Basilía, native of said Sumuhuahua, widow of Gabriel de Jesus Chichacuat, whose baptismal entries are 2137 and 2154.—Fr. Francisco Suñer.

Burial Register. No. 663. Juan Basilía. Adult. Widow. On October 30, 1838, I gave ecclesiastical burial in the cemetery of this Mission to the body of Juana Basilía, who died after receiving the Sacraments of Penance and Extreme Unction. Her number in the first book of Baptisms is 2154. —Fr. Buenaventura Fortuny.

The identity of Juana Basilía accordingly, is established beyond any doubt. Not so fortunate were we in identifying Ana Maria. There are three Indian women named Ana Maria mentioned in the Padron and Registers, but they disappear from the record with the year 1815. The bearer of the name on the wonderful specimen of basketry may have moved to some other settlement. One turns up much later than 1820-1822 at an age which precludes any connection with such work.

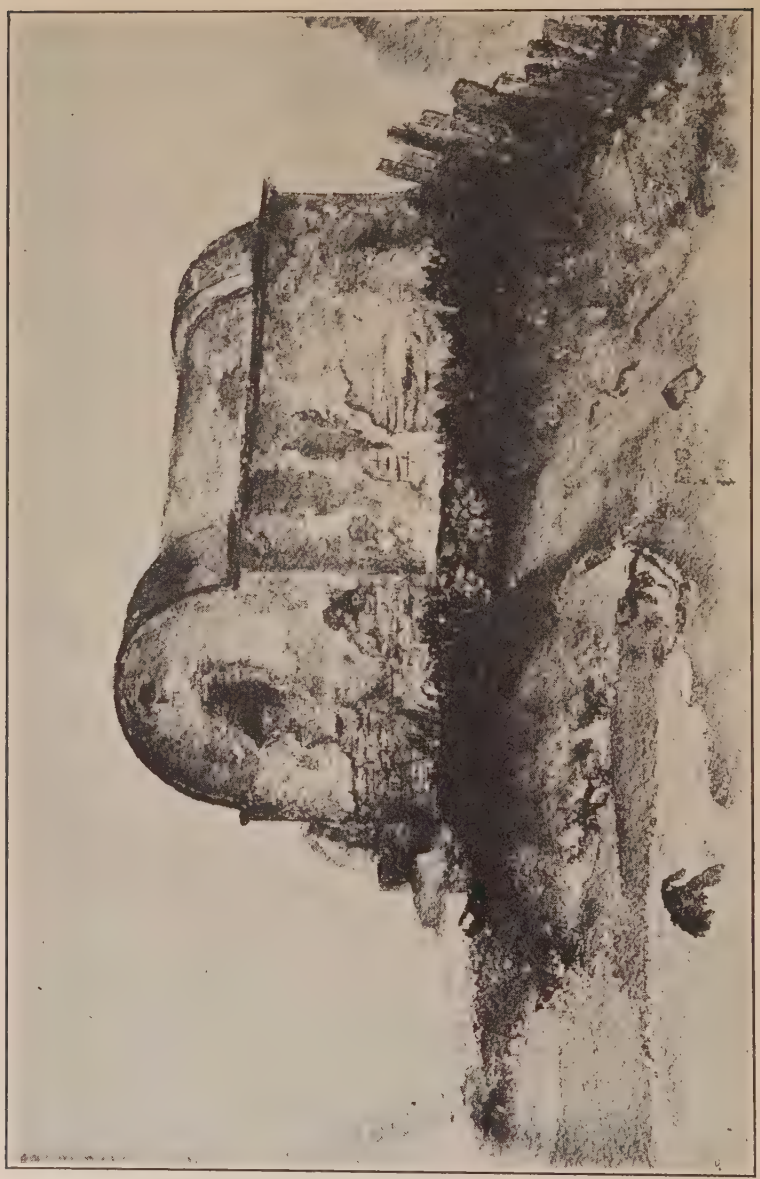
C

TOBACCO AT THE MISSIONS

The casual mention of *a little box of cigars* in the testimony of George Cosmé (see chap. vii) calls for an explanation, lest the statement leave the impression that the early Franciscan missionaries indulged in luxuries, and, as Bancroft asserts, conducted themselves like landlords. It is the first time that the word *cigars* occurs in a document coupled with the name of a Franciscan, from the arrival of Father Junípero Serra in 1769 to the sensational flight of Fr. José Altimira in 1828, a period of fifty-nine years.

The Spanish Franciscans, notably those from missionary colleges or seminaries, such as the Colegio de San Fernando de Mexico, which supplied California with apostolic laborers, were thoroughly imbued with the spirit of St. Francis and his Rule. In conformity, therefore, with their vow of poverty and with the Regulations of Pope Innocent XI, (See Appendix F, vol. i, *The Missions and Missionaries of California*), they could accept nothing for their services from their Missions save the necessary food and clothing. Furthermore, whatever they earned and whatever was donated to them had to be used for the benefit of their Indian charges. Whatever the neophyte Indians earned went into the same Mission fund for the benefit of the whole community.

The missionary, according to Spanish law, stood towards the neophytes in the capacity of a father to his family, with all the rights and duties of a father. The Mission fund and all the property of the local Mission, except the Church property, belonged to the convert Indians. Under the law, however, they were regarded as minors in charge of the missionary, who accordingly had full control of the Mission and its activities as their steward, caretaker, attorney and protector. He served without any pecuniary or other compensation. He had to dispose of thousands of dollars worth of goods in behalf of his Indian wards, but he could not lawfully keep any portion of the proceeds, nor spend as much as a penny for his own selfgratification. Hence, cigars, not being food nor drink, but would cost money which would have to be taken from the Indian earnings, the missionary could not smoke without being unfaithful both to his trust and to his vow of poverty, or as St. Francis would put it, without disloyalty to "Lady Poverty," to whom the Franciscan had sworn fidelity. He might spend money from the Mission fund for all sorts of gifts to reward or gratify the neophytes, or to attract savages to the fold. This money belonged to the convert Indians, and they had not made the vow of poverty. On the other hand, the missionary who led in manual labor and watched over the temporal as well as spiritual welfare of his numerous Mission family, had to be satisfied with what kept body and soul together. It was a hard life; but he had volunteered for this life of self-denial, and looked for compensation to his Divine Master. Yet, there was sufficient reward and happiness in the fact that he had assisted in leading many thousands of savages to know and serve their



THE MISSION FILTER WHICH SUPPLIED CLEAN WATER FOR DOMESTIC PURPOSES

Creator instead of wallowing in the mire of paganism. The unselfishness of the missionary was, in the end, recognized by the Indians themselves who trusted him implicitly and regarded him with filial love, which compensated richly for all the hardships endured in their behalf. On this point Alexander Forbes in his *California*, page 230, though not friendly to Catholic institutions, wrote in 1838: "The best and most unequivocal proof of the good conduct of these Fathers, is to be found in the unbounded affection and devotion invariably shown towards them by their Indian subjects. They venerate them not merely as friends and fathers, but with a degree of devotedness approaching to adoration."

The best evidence that the Franciscans in the Missions were true to their vocation, and faithful to "Lady Poverty," comes from their own Superior, Fr. Fermín Francisco de Lasuén, the successor of Fr. Junípero Serra. Writing to Viceroy Iturrigaray, under date of June 19, 1801, only two years before his death, the venerable Fr. Presidente with excusable pride declared: "In all the years of my missionary life, and they are more than thirty-six, I have not heard of any missionary who in the use of as much as half a *reál*, (6 1-4 cents, or as we should say: half a dime), has been unworthy the name of a good Franciscan. Thanks be to God!" That was a glorious record! Not one of the nearly one hundred Franciscan Fathers, who by that time had reached California, proved disloyal to "Lady Poverty" to the amount of half a dime! There the Indians had an object lesson which even their obtuse mind could grasp and appreciate as they did. Alexander Forbes on page 227 corroborates Fr. Lasuén's statement when he writes thirty-seven years later: "I have never heard that the missionaries of California have not acted with the most perfect fidelity, or that they ever betrayed their trust, or exercised inhumanity; and the testimony of all travellers who have visited this country is uniformly to the same effect."

Hence the missionary Fathers, who arrived after 1801 must have observed the same Rules and Regulations with the same fidelity as did their predecessors. They must have proved similarly abstemious and unselfish, since the unworthy Pio Pico could find no excuse for substituting salaried administrators for the unsalaried missionaries on the ground that they misused as much as half a dime from the Mission funds to gratify themselves.

Alfred Robinson came to California in 1829 and till 1833 travelled up and down the coast, visiting all the Missions in turn for the purpose of purchasing hides and trading his goods for Mission produce as an agent for an eastern firm. At the same time he would note everything he saw about the missionaries in charge. He would observe, while dining with the Fathers, or staying overnight at the Mission that they treated him cordially and would provide means for the journey to the next establishment without any compensation whatever. During all these travels he never stated that he had seen a missionary with a cigar, or cigarette or a pipe in his mouth.

Yet that would have been the most striking circumstance to relate. Similarly, other travellers visited the Missions, received meals and lodgings for themselves and feed for their horses without having to pay anything whatever. Cigars as being used by the Fathers were never noticed by any of the strangers. Hence Cosme's *little box of cigars*, provided he told the truth, and provided the box contained cigars, must have been a present which some experienced friend gave Fr. Altimira to insure for himself the good will of the sailors on the long voyage to Spain.

Nevertheless, tobacco reached the Missions along with the *Memorias* or listed goods and implements annually forwarded by the College Procurator in compliance with the request of the local missionaries. It came in the form of snuff and in small bundles of dried leaves just as they were cut from the plants. Austrians, Germans, Italians and Spaniards of those days were notorious snuff consumers. With them it was a national custom. Professors and students coming from Europe claimed that it was good for weak eyes. We soon tired of it. In California it became a real necessity with the Fathers who suffered from catarrh and colds in the head. If it did not cure, for want of a better remedy it at least would offer relief. Many of the missionaries must have been afflicted with catarrh. Fr. José Señan of this Mission was a victim to the disagreeably malady, judging from what he wrote in chapter sixth to Don José de la Guerra about rough and smooth handkerchiefs. It is not strange that they suffered in this way. Their habitations, except in the summer months, were damp and cold, because neither stoves nor fireplaces had been provided. Unless the tired, barefooted head of the Mission family betook himself to the *pozolera* or Indian community kitchen, and warmed his cold feet near the embers of the fires that three times a day set the immense caldron aboiling, he would have a time of it trying to sleep. Even the bed, which was but a rawhide spread over a wooden frame on the floor, afforded little warmth and comfort. A blanket, perhaps, beneath and another over him constituted the whole bedding. It would have been remarkable if under such conditions any of the heroic missionaries escaped the malady for which they knew no better remedy than snuff tobacco.

The other form in which tobacco found its way to the Missions was the *Manojos de Tabaco* or leaf tobacco. From eight to twelve such little bundles, each as thick as a hand could encircle, came in the *Memorias* annually. These dried leaves would be crushed in a mortar, and smoked by the Indians in their pipes, or deftly rolled into *cigarritos*. They were fond of smoking, but they did so moderately, just occasionally when they had nothing to do, and then gently so as to make the quantity last longer. The Fathers, like solicitous parents, would not forget to make presents to their big and little neophytes, who in 1821 at San Buenaventura numbered 1,127 souls. The girls and women would receive gifts in the way of finery etc.; the children would enjoy their *dulces* and holy pictures; youths would be given games or whatever suited them; and so the men might be gratified with a quantity of tobacco and pipes, if they smoked at all, or colored handkerchiefs which tied about the head they liked better still.

D

INDIAN RANCHERIAS WHICH SUPPLIED CONVERTS FOR MISSION SAN BUENAVENTURA

(From the Mission Registers and the Padron.)

Ahuyay
Alalehue
Alaleygue, Alalehuc. (Belén in the nearest Sierra.)
Alau
Aquitsumu
Aujay, Aujay
Cajats
Calucscahe, Calushcohi
Canaputec
Canapotecnono
Casapcapistuc
Cashtec, Castec
Casunalmu
Cayégues
Chahuá
Chicholop
Chihuichehui
Chimii (Simi)
Cholcus
Chucia
Chucú
Coloc
Cosuluamu
Esjaluimu
Esnajalayena
Esnajaleyegue
Esnajalihue
Guima
Hanaguani (Isla de frente.)
Huama
Ipuc
Isguagel, Ishguagel
Lacayamu
Lalale
Lalimango
Lalimanog
Lalimanue
Lasayamu
Letunami
Liam (on Santa Cruz Island).
Lisculcuy
Lesecsi
Lisicsi, Lisicchi, Lisuchi
Lisulcui
Lojostogui
Lolop (San Buenaventura)
Lucu (San Mateo)
Lumuahuahua
Lups, Luupsh, (Isla de frente)
Malapuam
Matapjahua
Matapjuelejuel
Matiljá (San Antonio)
Miguigue
Minaluy
Misnajero
Misopi
Misopsno (San Roque)
Mugu (San Jorge)
Mupú
Muyú
Nanaguani, Nanahuani
Quimishag
Quineputecnon (Santa Clara on Rio Santa Clara).
Salaguas (Santa Barbara)
Salihay
Saphue, Sapué
Salumayenaguam
Secpé, Secpei
Shanjalrguline
Sisculeng
Sisolop (Rancheria near the Mission of S. Buenaventura.)
Sisjulcuy
Sisá, Siza
Soļop

Somes (Nra. Señora de Belén en el pie de la Sierra mas inmediata)
Suajaliyeha
Sucu, Sugu, (San Mateo)
Sulunayenaguam
Sumó
Sumogna
Sumuahuahua
Sumuahua
Tacuyaman
Tahapu
Tamachats
Taxlipu
Telamui
Umalibo
Valesque
Yahuelma (de los Tulares)
Yashplipun
Yelamui
Yerba

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LAUS DEO

Distance from Mission San Fernando—22 leagues.
Distance to Mission Santa Barbara— 8 leagues.

The Missions of California

(Correct dates of their founding)

San Diego de Alcala, July 16, 1769.
San Carlos Borromeo, or Carmelo, June 3, 1770.
San Antonio de Padua, July 14, 1771.
San Gabriel, Arcangel, September 8, 1771.
San Luis Obispo, September 1, 1772.
San Francisco de Asis, or Dolores, June 29, 1776.
San Juan Capistrano, November 1, 1776.
Santa Clara de Asis, January 12, 1777.
San Buenaventura, March 31, 1782.
Santa Barbara, December 4, 1786.
La Purisima Concepcion, December 8, 1787.
Santa Cruz, August 28, 1791.
La Soledad, October 9, 1791.
San José, June 11, 1797.
San Juan Bautista, June 24, 1797.
San Miguel, Arcangel, July 25, 1797.
San Fernando Rey, September 8, 1797.
San Luis Rey, June 13, 1798.
Santa Inés, September 17, 1804.
San Rafael, Arcangel, December 14, 1817.
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